

Muslim Saints of Warangal



Mausoleum of Hazrat Mashooq Rabbani R.A. Warangal

Translated by
Mohammed Abdul Hafeez, B.Com.

Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid al-Din Attar)
And “Hasth Bahist”

Published by

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My Guinness World Record

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Dear Mr. Mohammed Abdul Hafeez

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record. The details of two episodes Owaise of Qarni. Tipu Sultan.

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realise that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records has absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as

either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,
Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on [theiwww.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez](http://www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez)

The Verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtue in all
 You are visible there in all and You are there in everything
 For every particle, You are created from the beginning to end
 You are Sustainer of all not in this world, but in another world
 You are Lord of the worlds and you are forgiver of the worlds
 You are kind to all and Your kind favor is there for all persons
 Those who are pious then You are merciful to such persons
 Your special favour is there for them and You are kind to them
 You are the owner , everyone settle deeds on judgment day
 In your hands is a penalty and a prize and you are the owner
 All our worship is for Your sake, oh Lord of the two worlds
 All slaves belong to you from the origin, if he is big or small
 For all our needs you are essential and Your personality is kind
 You give all one who calls you as You are a kind helper to all
 Guide us such right path now, on which path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Sahwi as you are an owner of two worlds

 Translated by
 Mohammed Abdul Hafeez, B.Com.

Translator ‘ Muslim Saints and Mystics’
 (The Tadhkirah al-Awliya of Farid al-Din Attar)

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Preface

This book ‘ Muslim saints of Warangal ’ (The Biographies of Sufi Saints of Warangal) and this is a new book and which is published in the year 2016 in the English language. Please note it is a biography book about the Sufi saints of Warangal.

This is a small book in which the biographies of Sufi saint masters of Warangal region are added and in this book there are some great achievements of these great Sufi Masters of Deccan (South India) from Warangal region, which is not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and these holy Sufi saints were passed away from the world many centuries years ago.

Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small, one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ (Tadhkirtal *al-Awliya* by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about these great Sufi saints of the Warangal region is not only it is difficult and but it is very hard task as they were not only great pious personalities of their time in Deccan (South India) region but they were also a great Sufi Masters in the Deccan area who struggled hard for the preaching and propagation of Islam centuries ago, so in brief among them some were Qu’tubs (highest cadre in spiritual pivot at axis) of their time in the Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islam in South India and around it and there was no such personality

during their time. In this book there are seven chapters are added.

**The publication note in the Second Episode by Mr. David
Rosenbaum of New York Times**

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B.

Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

Owaise of Qarni
113k - adobe pdf - view as html

On him, which were explained by the prophet. Then Owaise of Qarni .
.. Translated
from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad,
India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

‘Tadhkiratal-Auliya’ by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar

apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available. His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters this book is very famous in the world and it translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,

David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
 I have received the RTF file.
 Thank you.

Will post it during the next update of the site.

David Rosenbaum

--

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owase of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni

(Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -
View as html - More from this site –Save.

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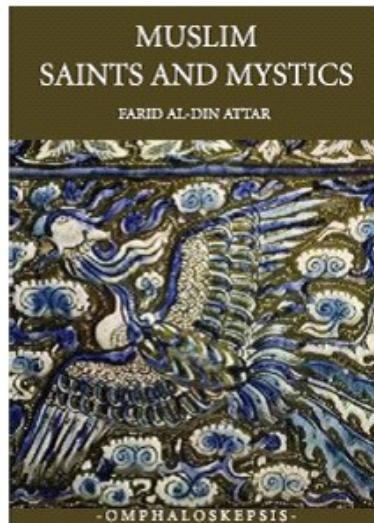
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Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

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**New York Times reporter Mr. David E. Rosenbaum was
beaten,
robbed and dispatched to his death**

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten,robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

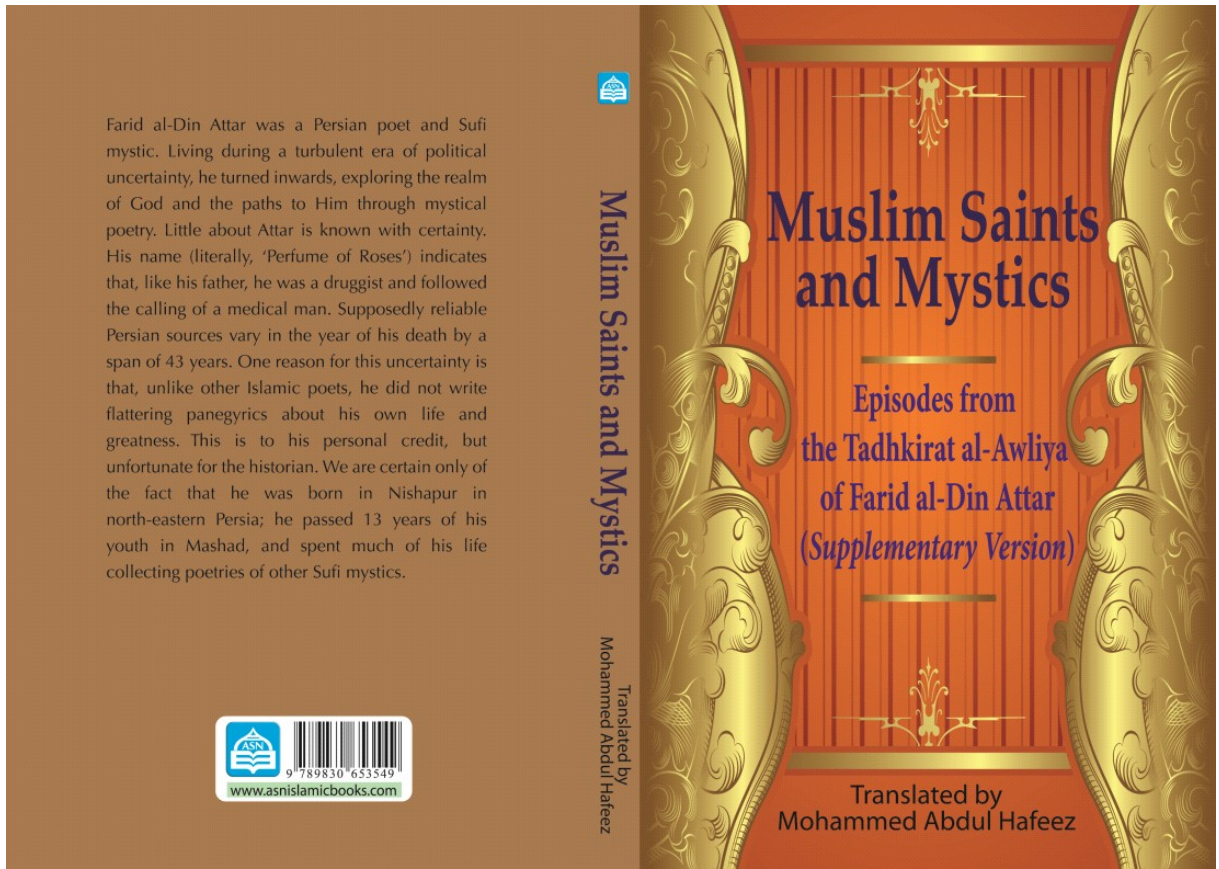
1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
- 2.Muslim Saints of Hyderabad
- 3.Gulzar Auliya
- 4.Kashaf-ul-Asrar
- 5.Bahar-E-Rahmat.
8. Hasth Bahist
- 9.200 kid books
- 10.The 100 names of Madina city

11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bejapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25. Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
 Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar

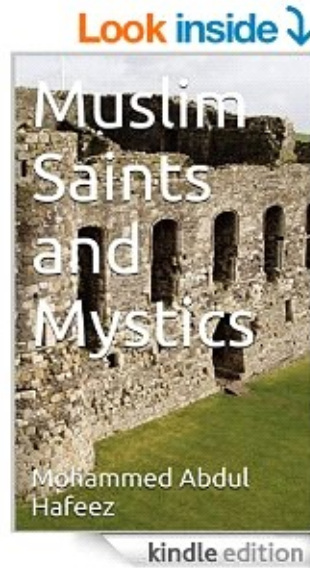
Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.



Published by
A.S. NOORDEEN
 P.O.BOX 42-Gombak,
 53800 Kuala Lumpur
 Tel: 03-40236003
 Fax 03-40213675
 E-mail : asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics'
 Episodes from the Tadhkirat
 Al-Awliya of Farid al-Din Attar

(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

My Guinness World Record
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Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu. We realize that this will be disappointing to you. However, *we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision.* Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition

and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah

Records Management Team

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The Bio. links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife’s name is Ather Fatima and my daughter in law’s name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first

episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems_

Please find my 3 poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
No one of us not there to say goodbye
It is how painful for our whole lives
That we cannot see her at death time
Death is sure for every human beings
But how her strange death was indeed?
Her loving relatives were far from her
And they cannot reach for the last visit
We should believe in the heavenly Lord
Who made our vast and great human land
Sure she has gained a position in the grave land
So, We should not worry Allah is great and known.
By Mohammed Abdul Hafeez, B. Com.

The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014. When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Kazipet.

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak. Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book ‘*Muslims Saints and Mystics*’ was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years

and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions. 1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Kazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Kazipet Dargah Sharif (shrine) with great fame and good name my granddad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master . Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R.

A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days.

During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book ‘*Lemat Biyabani*’

By Syed Khaja Sadat Hussain Biyabani

Translated by

Mohammed Abdul Hafeez, B.Com.

Translator ‘ Muslim Saints and Mystics’

(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to

them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

Dear Mr. Hafeez Sahib
Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hazrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

5873 E Beverly Circle

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Cell# 847-436-8535

In the praise of Hazrat Mashooq Rabbani Warangal R.A.



Oh, Sultan for your miracles you are renowned in the world
 So everybody knows your favour for a long period of time
 You are famous as Sultan of the Warangal in the Deccan area
 Who came to Deccan to propagate Islam in the Kakatiya time
 You are a preacher of Islam in Warangal with many names
 Hafeez is your servant who is visiting your tomb for a long time

Not only Hafeez but his grandfather, father are your servants

So do not return Hafeez with empty hands from your kind court
Your book translated by Hafeez and it has become famous
It is among top books on Amazon and it is on many websites

Oh, Sultan of Warangal you do favors for Hafeez in your court
For sake of the Prophet help books of Hafeez and in his works

By the passing of time in Warangal, devotees are increasing
So bestow attention not only Hafeez but on all who needed help

Oh Sultan you made Warangal famous upon your arrival there
So accept Hafeez in your court as a servant and fulfill his needs

By

Mohammed Abdul Hafeez, B.Com.
Translator of Tadhkirtal Auliya
of Farid Al-din Attar & Hasth Bisht
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The brief biography of Hazrat Mashooq Rabbani Warangal



The mausoleum of Hazrat Mashooq Rabbani Warangal

For the propagation and preaching of Islam, there were was a great share of the work which belongs to Shaikh Abdul Quadir Jilani R.A. And for this purpose he had sent his followers in all directions and after him his descendants also followed his way and left their birthplace to the foreign lands for the spreading Islam there.

Hazrat Shaikh Mashooq Rabbani is from 11th direct descendent of Shaikh Abdul Quadir Jilani R.A. Who had left Baghdad, many centuries ago for India for the propagation of Islam and he was greatly successful in the Warangal area and he had got a great position in India especially in South India. Due to presence of seven famous personalities from the chain of Quaderia and for this reason they are called the seven stars.

His name and his descendent details are mentioned as follows.

His name is Hammad and his Alqab (patronymic) are Jalal Eldin and Jamala al Bahar but his great fame and popularity is attached with his Qitab (title) Mashooq Rabbani.

His chain and the ancestral lineage details are as follows.

Syed Shah Jaluddin Hammad
 Syed Hasan Abdul Quadir
 Syed Ahmed
 Syed Shah Yousuf
 Syed Shah Mohammed
 Syed Shah Hyder Hilaluddin
 Syed Shah Shabuddin
 Syed Shah Mohammed

Syed Shah Emad Eldin Abi Saleh
 Syed Shah Tajuddin Abi Baher Abdul Razzaq
 Shaikh Abdul Quader Jilani R.A.

Birth and education

His holy birth took place in the year 7th Rajab 897 Heigra in the city of Baghdad and at that time the Turkey was a province under Baghdad Government. The name of the Turkey ruler was Saleem.

His early education was completed by his father at his house as the house was belongs to great knowledge and wisdom, and by the age of 12 years he completed his education.

His mother was also perfect in many knowledges and so when she will observe any miracle from any of her sons, then she used to say baby take rest and then at that time the boy will suddenly die at once and in this way many her sons were died.

Till the age of 12 years no miracle was occurred by him and he had completed the knowledge of Zaheri (manifest) and then for this reason his father had awarded him Qirqa (saintly dress) and Khilafat (caliphate).

The reasons for his journey to Harmain (Holy Makkah and Madina)

Once he was standing in the house building and at that time some ducks and goose were running towards him and for this reason he shook his leg and due its reason the goose died at once there. The house maid had reported this miracle to Shaikh's mother and she had given her instructions of not disclosing this

matter to others and she began her preparations to separate him from his father for the above reason.

Upon obtaining the permission from the Shaikh's father, he had left Baghdad along with some disciples and Mutaqidin (spiritual followers) and her mother had asked to proceed to visit Mecca and Madina so he had proceeded towards holy Mecca first and from there he went to visit Madina and he had stayed there for a period of two years.

Permission to leave towards Deccan

He had reached Madina and was awarded the Qitab (title) of Mashooq Rabbani due to the kindness of holy and noble prophet of Allah and he was asked to leave for Deccan (South India) for the propagation of Islam there. In the year 616 Hegira or 617 Hegira year he was arrived in Warangal along many disciples and Darwesh persons during the period of Sultan Quli Qutub Shah who was ruler of Golconda Kingdom. There were seventy or eighty elephants with him, which were also reached in Warangal and on them the luggage of Darwesh persons and followers were loaded. At that time the king of Ludi family was ruling on the throne of Delhi

Stay at Somawarm village

Upon his arrival in Warangal and from there he had proceeded directly to Somawaram village which is 16 miles away on the southern side of the city Warangal. He had stayed there for a period of 12 years on hillside while he was busy in the standing position in the meditation of Anwar Haq (the lights of Allah).

Stay at Qazipura village

After the above stay he had proceeded for his stay in village Qazipura which is five miles away from Warangal. As per reference from the book '*Miskawat Nabiya*' which had quoted reference from the other book '*Anwar Aqbar*' that Mashooq Rabbani after his arrival from Baghdad to Deccan (South India) and he had begun his worship at the mountain in Hanmakonda village. Where there was a Jogi (Hindu ascetic) who was very powerful there in the worship of the idols and he was used to commit many harmful acts. Due to his ill will the Jogi thrown a big stone on the Sheikh but due to the grace of Allah the Sheikh stopped the stone with his finger and his finger impression is still available on the stone and after this great miracle that the place is named as Chilla (**Chilla** (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. ... The word **chilla** is derived from the Persian word chehel "forty". **Chilla** is commonly performed in a solitary cell called a **chilla**-khana.) and that big stone is also preserved even today. When the visitors used to see that stone will feel a sense of great peace and satisfaction in this matter. After this great miracle he had gotten down from the hill and had proceeded towards Qazipura village and went towards the tomb of Qazi Ziauddin and asked his permission to stay there and upon approval of the permit, he had stayed there and from that place one hundred fifty yards onwards he had pointed his final resting place by fixing his staff on the ground.

Qazi Ziauddin had proceeded with the armies of King Mohammed Tughlaq of Delhi for the expedition of Warangal

and died in the battle and for this reason that village was known as Qazipura but due to several Urs (the annual celebration of death anniversaries) of Mashooq Rabbani R.A., that village became famous as village Urs Jagir.

Marriage and sons

As per reference from the book of the history of '*Qila Warangal*' he was married in the year 925 Hegira and there were two wives of him and from them, he had three sons and one daughter and from them two sons and one daughter were died in the early ages because of their miracles. The three tombs of them are available on the left side of the tomb of Mashooq Rabbani Heigira. His Only one son Sheikh Ghouse Moinuddin was survived and from him the lineage of the family continued and blessed by the Allah for the service and propagation of Islam in the Warangal region.

His miracles.

The author of book *Mishkawat Nibwa* mentioned in his book that Mashooq Rabbani R.A., was a man of miracles and Kashaf (revelations). He did many miracles and for this reason it is very difficult to mention all of them.

Regarding his great miracle of Ranga Samudram, which is a large water tank located on the western side of the Urs village and which was given to Mashooq Rabbani R.A., by a local ruler when he had given life to the dead horse due to grace and

kindness of Allah. The details of this great miracle are as follows.

Once the local ruler had presented him a costly horse for use of the Sheikh and this horse was slaughtered by the order of the Sheikh to feed the Darwesh persons of the shrine who had faced severe starvation at that time. Upon reaching this news the local ruler had asked the Sheikh to return back his costly horse and he had insisted on this matter so Sheikh had ordered the Darwesh persons to collect the bones of the horse and upon collection he had looked at them and told Qum Bizinallah (Rise by the grace of Allah) and then the horse become alive at once due to kind grace and mercy of Allah. Due to his great miracle the local ruler was regretted in this matter and touched the foot of the Sheikh and granted him the large water tank of Ranga Samudram.

Date of Sheikh's death and death anniversary dates

He had left this world on the 22th Rajab 999 Hegira. But As per other historical record his date of death is 17th Rajab 977 Hegira.

The Urs (annual death anniversary) usually will commence in the village Urs on 17th Rajab every year. The Urs is being performed by the trustee of the shrine building every year in the best possible manner and for this reason they got a great name and fame in the region.

From two places of old and new Gaddi (small fort) at the same time the Sandal ceremony of is held. The visitors of the

shrine will be provided food and benediction on this occasion with one of the Gaddi (small fort).

On every Saturday and Thursday the visitors in large number will be visiting the shrine and pray Allah for the fulfillment of their desires and wishes for the name of the Shaikh.

For the management of the old shrine and poor feeding and for the other expenses the rulers of Golconda and Asif Jahai Kings (Hyderabad State) had granted some village to the trustees of the shrine who are descendants of the Sheikh. First of all Sultan Quli Qutub Shah in 1095 Hegira had granted village Qazipura to the shrine and the following villages have been given to the shrine trust by the rulers of Hyderabad State for the management and expenses of the shrine.

1. Farm of Aliabad
2. Alipur village
3. Chotpally village
4. Somaram village and Jamalpur farm
5. Dobba Kunata and Tinkur Kunta farm

At the time of the re-organization of Hyderabad State all the above service Inam (grants) villages which were having an annual revenue source of over Rupees one hundred thousand have been taken back from the trustee by the government and in lieu of the above villages for every three months some small grants are allowed by the government to cover the expenses of the shrine management in the Urs village in Warangal.

Extracts from the book “ *Hayat Mahsooq Rabbani R.A.*” by
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The biography of Hazrat Mashooq Rabbani Warangal



The mausoleum of Hazrat Mashooq Rabbani Warangal

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Preface

This is a small book in which there are added biographies of the Muslim Saints of Warangal as well as biography of Hazrat Mashooq Rabbani is added in this book and in it there are some great achievements of this great Sheikhs in Warangal region, which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first line and will not stop its reading till they will reach its last line as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint who was passed away from the world some many centuries ago.

Even though this is a small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information about holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the area of the South India. So this book is a small one, but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the

English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi saint and Sufi master is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Deccan region but he was also a great Sufi Master in Deccan area and who struggled hard for the preaching and propagation of Islam centuries ago so in brief he was *Qu'tub* (highest cadre in spiritual pivot at axis) of his time in Deccan region and who did many great endeavors for the preaching and propagation of Islam in South India and around it and there was no such personality during his time.

The biography of Hazrat Mashooq Rabbani Warangal

There was much share of works which belongs to Sheikh Abdul Quadir Jilani R.A., for the propagation and preaching work of Islam and for this purpose he has sent so many of his followers in all directions of the world and after him his descendants also followed his policy and they also left their native places to the foreign lands for the spreading of Islam by preaching and propagation work of Islamic religion.

Hazrat Mashooq Rabbani is one among the seven sons who has left Baghdad, many centuries ago for India for the preaching and propagation work of Islam and he was successful there and he has got a great position in India especially in the Deccan (South India). Due to the presence of seven famous personalities from the chain of Quaderia order and there was a much tremendous success and great work was done for the preaching and propagation work of Islam in the foreign lands so, for this reason, they are called the seven stars.

Chain of the caliphs

1. Abdul Razzaq Hamad Syed Jalaluddin Jamal al-Baher Mashooq Rabbani
2. Syed Shah Abdul Quader Quaderi
3. Syed Shah Ahmed Quaderi
4. Syed Yousuf Quaderi
5. Syed Shah Mohammed Quaderi
6. Syed Shab uddin Jalwa Ahmed Quaderi
7. Syed Shah Haider Hilaluddin Quaderi
8. Syed Shah Emaduddin Quaderi

9. Syed Abu Baker Tajuddin Syed Abdul Razzaq Quaderi
10. Sheikh Abdul Quader Jilani R.A
11. Syed Abu Said Mubarak Maqzumi
12. Syed Sheikh Sharaf uddin Abul Hasan Ali ibn Mohamed Quraishi Hankari
13. Sheikh Abu Yousuf Tartosi
14. Shaikh Abul Fazal Abdullah al-Wahid Tamimi
15. Sheikh Aba Baker Abdullah Shibli
16. Syed Abul Qasim Junaid Baghdadi
17. Sheikh Ziauddin Sirrisahti
18. Sheikh al-Ajal Maruf Karqi
19. Syed Imam Mosa Ali Reza
20. Syed Moosa Kazim
21. Syed Imam Jafar Sadiq
22. Syed Imam Mohammed Baquer
23. Syed Imam Zainul Abidin
24. Syed Imam Hussain
25. Syed Imam Hasan Mujtaba
26. Syedna Ali bin Abu Talib
27. Hazrat Syedana Mohammed Mustafa (peace be upon him)

Name : His name is well known and famous as Hammad and his Alqab (epithets) are well known and famous as Jalaluddin and Jamal Al- Bahr, but his great fame and popularity are attached with his Qitab (title) of Mashooq Rabbani (The lover of Allah). Hazrat Mashooq Rabbani belongs to 11th direct descendent of Sheikh Abdul Quadir Jilani R.A of Baghdad.

Genealogy tracing back to Hadrat Sheikh Abdul Quader Jilani.

1. Syed Shah Jalaluddin Hammad
2. Syed Hasan Abdul Quadir

- 3.Syed Ahmed
- 4.Syed Shah Yousuf
- 5.Syed Shah Mohammed
- 6.Syed Shah Hyder Hilaluddin
- 7.Syed Shah Shabuddin
- 8.Syed Shah Mohammed
9. Syed Shah Emaduddin Abi Saleh
- 10.Syed Shah Tajuddin Abi Baher Abdul Razzaq
- 11.Sheikh Abdul Quader Jilani R.A.

Blessed birth and Education :His blessed birth took place about five hundred years ago on the 7th Rajab in the year 896 Hegira in Baghdad city and at that time Turkey was province under the Baghdad Government and the name of the ruler of the Turkey was Saleem. His early education and training have completed under the direct supervision of his father at his house as their house belongs to great knowledge and wisdom, and by the age of 12 years he has completed his education and he was becoming perfect in many knowledges. He has memorized the Quran under the supervision of his mother who was also a perfect lady in many knowledges. So when she will use to observe any miracle from any of her sons, so she will use to tell them “Baby takes rest” and then at that time the boy will suddenly die at once and in this way many of her sons were dead.

Until the age of 12 years, there was no miracle was occurred by him and he has completed the education in the knowledge of Zaheri (manifest) and then his father has granted him saintly dress (Qirqa) and Khilafat (a spiritual successor) and in this way he was become caliph of his father. At that time city of Baghdad was the center of knowledge and arts and its

population was very much while comparing with the other cities of the world and for this reason, it was called as a bride of the cities.

His father used to keep himself with him in his Zikr (remembrance of Allah) and recital and practice circles and which was enabled him for his improvement and progress of his (Batitni) innermost knowledge. Upon the completion of knowledge of manifest (Zaheri) he was started learning the knowledge of Batani (innermost) and he has become perfect in the short period of time. When his father will observe any miracle from any of his sons, then he used to tell them “Baby takes rest” and then at that time the boy will suddenly die at once and in this way many of his sons were dead.

His father’s name is Syed Hasan Abdul Quader Thani, who was a perfect learned person and scholar and for this reason, large numbers of persons used to come to see him and were become his disciples and they will also use to become perfect in knowledge and will become scholars. He has spent his life on the trust on Allah (Mutakwil) and there were large numbers of his disciples and devotees. Whatever he gets by the grace and kindness of Allah so he will use to accept the same.

Journey : Once he was standing in the house building and at that time some ducks and geese were running towards him so he moved his leg and due to this reason one duck was dying there suddenly.

The housemaid reported this miracle to the mother of Hazrat Mashooq Rabbani R.A. She was given her instructions that she should not disclose this matter to any other persons and she has begun her preparations to separate him from his father and for the above reason she obtained permission from the father of Hazrat Mashooq Rabbani R.A. He was obtained saintly dress

and made a pledge (Bay'ah) to his father and left the Baghdad city along with some disciples and followers (Mutaqadien) and his mother was asked him to proceed directly towards holy cities of Makkah and Madina.

Visit of Madina City : Upon obtaining his parent's permission in the year 912 Hegira. He was proceeded on his journey towards Madina city and at that time when he was sixteen years old. He was visited Makkah and from there he was reached to Madina city and he has stayed there for a period of two years. Along with some disciples and followers (Mutaqadien) he has covered the journey towards Madina city by day and night travel and was reached towards Madina city. He has stayed in the mosque in Madina city. He was used to visiting the prophet's mosque in the morning and evening time to present his Salam (salutation) there and some time he was used to busying there in meditation (Maraqaba). He was busy in Madina city in the following schedule.

1.Meeting with Sufi persons. 2. Meeting with Mashaiq (learned persons) and Sheikhs (saints).3.Attend the teaching circles.4.Worship.

Hajj pilgrimage : He was residing in Madina city for a period of two years. During his stay in Madina city, he visited Makkah city two times along with his some disciples and followers (Mutaqadien) and was performed the Hajj and came back from there to Madina city. Once he was proceeding towards Makkah city along with some disciples and followers (Mutaqadien) and during the journey due to no water availability the caravan persons were faced lot of problems and for this reason all persons were requested his help in this matter. So the Sheikh was asked to remove the silt from one place. So upon removing the silts they found a spring in which clean water was available

there. Upon fulfilling thirst and filling the Miskhs (small water skins) the caravan was started again for their journey towards Makkah city. During the above journey, one night there was very much darkness and there was no arrangement of lamps with the caravan. So the Sheikh told them to put water in the small vessels and put the cloth wicks in them and lit them and upon this, the wicks were lightened like the torches (Mashael).

During this journey, one person's camel was dead on the way and its owner was a poor person and he was depended on the camel only. So with his great grief, he was requested the Sheikh's help in this matter and due to the Sheikh's supplication, the camel has become alive. During this journey son of Hazrat Shah Kamal Darwish was dead suddenly so Shah Sahib has explained the details to the Sheikh in this matter and he has requested the Sheikh for his help so he prayed in this matter and the boy has become alive due to kindness and grace of Allah.

Title Mashooq Rabbani : One day he was present in the mausoleum of holy prophet after the morning prayer and for longtime he was busy in the meditation (Maraqaba) there and returned back to his mosque where he was residing. And on the same night he was come to the mausoleum in the late night time and requested the servants to open the lock of the mosque of the prophet, but they were refused to open the door of the mausoleum against the rules and regulations in the late night hours.

So the Shaikh told them that he was asked to be present in the mosque so they should open the door. They have told him that they were not able to open the door. So then if he wants, he should open the door himself and get into the mausoleum. So the Sheikh called “ Ya Jaddi, Ya Jaddi ” (Oh: grandfather, Oh :

grandfather) so the door was opened automatically and there was came a reply from the mausoleum “ Ya Waladi, Ya Waladi ” (Oh : my son, Oh : my son). So he opened the door and he was entered into the mausoleum and he was there up to morning time in Khilawat (sitting in solitude) and after morning prayer, he was coming back to his mosque and he was granted saintly dresses and was taking a pledge (Bay'ah) from his disciples and followers (Mutaqadien) and was given the caliphate to the following persons.

- 1.Hasan Bin Ahmed.
- 2.Shaikh Kamal Darwish.

He was informed all his disciples and followers (Mutaqadien) that from Samadiat (from Allah) he was granted title ‘Mashooq Rabbani’ (the lover of Allah). So When he was reached Madina and there he was granted the title (Qitab) of Mashooq Rabbani the lover of Allah) due to the kindness and nobility of Allah’s last prophet and he was asked to proceed and visit Deccan (South India) for the preaching and propagation work of Islam in that foreign land .So asked the disciples and followers to start preparing for the journey. So Shaikh Kamal Darwish has started the preparations for the journey and Hasan bin Ahmed was left there and who was famous for his miracles and revelations and his grave is available in Madina city.

The journey of the Deccan (South India) : The next day after the above event he was started on his journey towards the Deccan area. In the year 916 Hegira Or 917 Hegira. He was reached in the Warangal city along with many of the disciples and Darwish persons during the period of Sultan Quli Qutub Shah, who was the ruler of the Golconda Kingdom at that time. During his long journey, there were many miracles and revelations were happening and for this reason, many persons

accepted the religion of Islam and they were becoming his disciples and devotees and many hundred following persons are included among them. 1. Holy persons. 2. Ahle Allah (saints). 3. Majzoob (one lost in divine meditation).

There were seventy or eighty elephants with him and they were also reached Warangal and on them, the luggage of followers and Darwish persons was loaded. During his journey in India due to his miracles, the landlords used to offer him elephants with chains due to their devotion.

During his journey from Madina city to India by ship, there was a strong as well as heavy storm so the ship was in great dangerous condition so all passengers were disappointed in their lives and were requested the Sheikh to pray in this matter. Upon his prayer, the storm was stopped and the ship was reached safely to the seaport. When he was near the Deccan area one landlord came to visit him upon hearing his miracles and favours and was brought to his blind son before the Sheikh and was requested him for his prayer in this matter. So the Sheikh has prayed in this matter and put his palm on the blind boy's face and the boy was recovered, his sight immediately and due to this miracle the whole family members of the landlord have accepted the religion of Islam.

During this journey, there was heavy rainfall and the Sheikh and his devotees were far away from populated (Abadi) area so the Sheikh asked them to mark on the earth around them so they did the same. For this reason, there was heavy rainfall around them, but the caravan of holy persons was not suffered by the heavy rainfall in the line marked area of the ground. During the journey, there was a river so it was very difficult to cross it. So the Sheikh was entered into the river on his horse and for this reason, the river was stopped immediately and there became a

way for all of them so the caravan persons were passed the river safely and they also proceed further by walking on the water due to the Sheikh's miracle. When the local landlord came to know the above details of the Sheikh's miracle he became Muslim and offered him many gifts and presents. At that time the Lodi king was ruling on the throne of Delhi Kingdom.

Stay in Somawarm village :First, he was arrived in Warangal city and from there he was proceeded directly towards Somawaram village which is 16 miles away on the southern side from the city of Warangal and where he was staying there for a period of 12 years on the hillside and he was busy there in the standing position in the meditation of Anwar Haq (the lights of Allah). When he came to Somaram village one blind weaver person visited him upon knowing his miracles and was requested him for his prayer in this matter so he put his palm on his face and due to this reason he was recovering his sight and due to this event many thousand local people accepted the religion of Islam.

One day while brushing his teeth he put his Miswak (tooth brush) stick in the earth and after some days it was developed and it has become green and after some days it was developed like a tree. The senior persons of Somaram village who have stated that in the year 1338 Hegira the Miswak tree was available before 40 years in the village and after that, it has become older and has fallen down due to the storm. It is well known that the Sheikh's strict instructions were there that nobody should not visit him while he will be busy in the worship unless he will call somebody. Once as per his practice, he was busy in the worship of Allah and he was in such condition for some days and so he did not call any person during his period of meditation. For this reason, disciples and devotees have become

upset and worried in this matter, and they were approached his caliph Shah Kamal Darwish in this connection. So the caliph consoled all of them and he went into the presence of the Sheikh and saw him busy in Mushada Jamal (divine elegance) and he was watching of the Ghaib (invisible) and for this reason, his condition was as follows. 1.Mutagayar (change) 2.Digradon (serious) 3. Haibat (fear).

For the above conditions, he could not dare to disturb the Sheikh and was returned back from there to his place and was explained the conditions of the Sheikh to the devotees and disciples and so for this reason he was consoled all of them in this matter. After many days his condition of engrossment (Muhevat) was ended and the Sheikh was calling his disciples and devotees and was instructed them to start preparing for the journey to proceed towards the city of Warangal in Deccan (South India) area in India.

The journey of Urs village : As per the Sheikh's instructions when preparations were ready, then the Sheikh along with his caravan of disciples and devotees were proceeding towards Urs village and in the olden days it was known as Qazipura village. During this journey when Urs village was 6 miles away, then the Sheikh took out away his sandals (Nalian) from his foot and proceeded towards bare footed with much care and attention and nobody didn't dare to ask the reason in this matter. So the Sheikh himself was asked Shah Kamal Darwish "Baba Kamal come near to me so that I could explain the facts in this matter." When Shah Kamal went near him so he was asked him to put his head into his armpit and to see and so Shah Kamal was saw many thousand pure souls of martyrs were coming in the large number there for meeting with the Sheikh. So the reason of his

bare foot walk of the journey was explained in this way to his disciples and caliph Sheikh Kamal Darwish.

Stay on the mountain of Urs village : From Somaram village, he was proceeded for his stay in Qaizpura village which is five miles away from Warangal city. As per reference from the book *Miskawat Nabiya* in which it was quoted reference from the other book *Anwar Aqbar* that Hazrat Mashooq Rabbani R.A., on his arrival in the Urs village from Somawarm village and he was beginning his worship upon the mountain in Hanmakonda village for a period of 12 years. Where there was a Jogi (Hindu ascetic) who was very powerful there in the worship of the idols and he was used to commit many harmful acts and he was used to reside on the mountain which was 4 miles away from Hanmakonda mountain. Due to Sheikh's arrival, the Jogi was very upset and angry and due to his ill will the Jogi thrown a big stone on the forehead of the Sheikh by his magical power and which fell near him without any harm and injury to the Sheikh. At that time he was busy in meditation and the big stone was fall near the forehead of the Sheikh and due to the grace of Allah, he was stopped the big stone with his finger and his finger impression is still available on the stone and that place is known as Chilla (**Chilla** ([Persian](#): چله, [Arabic](#): أربعين, both literally "forty") is a spiritual practice of [penance](#) and solitude in [Sufism](#) known mostly in [Indian](#) and [Persian](#) traditions. In this ritual a [mendicant](#) or [ascetic](#) attempts to remain seated in a circle practicing meditation techniques without food for 40 days and nights in imitation of the [Arba'een](#). The word *chilla* is derived from the Persian word *chehel* "forty". Chilla is commonly performed in a solitary cell called a *chilla-khana*.) and that stone is also preserved even today and that big stone was in hanging

position due to the Sheikh's miracle and afterwards it was supported by stone and soil. When the visitors used to see that stone and will feel a sense of great peace and satisfaction in this matter.

After failure of the above bad deed the Jogi (Hindu ascetic) has become in this matter and so, for this reason, he made a big python by his magical power and was instructed the python to kill the Sheikh but when the big python came near the Sheikh but he was stopped the python by the sign of his first finger so, for this reason, the python becomes restless and also become fret and fume and could not move further. When the Sheikh was completed, his daily recital and practice and he has marked some lines on the back side of python and those lines were transferred to the mountain stone and still those marks are available on the mountain stone. Due to the above two great miracles the Jogi (Hindu ascetic) was accepted the religion of Islam and till his life, he was in the Sheikh's service and benefited from his great favours and attention and his stone grave is available at the foot side of the Sheikh's mausoleum.

Stay in Urs village :After this miracle he was getting down from the hill and was proceeding towards Qazipura (Urs) village and went towards the tomb of Qazi Ziauddin who was martyred during the period of Sultan Mohammed Bin Tughlaq of Delhi Kingdom and upon recitation of Fatiha (first verse in the holy Quran) he was asked his permission and for the grant of some land to enable him to stay there and upon grant of permission from Qazi Sahib's soul he was decided to settle down there. The Qazi Sahib's soul was told him that " His position is like a sun and his position is like a lamp before him. So if he will settle down in this land ,then the light of the lamp will not be continued in the presence of the sun." The Sheikh

has replied him that “ Oh : Qazi this is careful thought that my children will perform the formalities of aoud (aloeswood) and flowers in your shrine area.” Afterward, the soul of Qazi Saheb congratulated the Sheikh for the place and for this reason the Sheikh was settled down here. He settled down there by permission of Qazi Sahib and he was pointing his final resting place by fixing his staff on the ground, which is 150 yards away from the mausoleum of Qazi Sahib.

Qazi Ziauddin was proceeded with the armies of Delhi Sultan Mohammed Bin Tughlaq for the expedition of Warangal Kingdom and died in the war and for this reason that village is known as Qazipura village but due to several Urs (death anniversaries) of Hazrat Mashooq Rabbani R.A., this village was becoming very famous and well known as the Urs Jagir village.

Marriages and sons : When the Sheikh was 30 years old then he was married in the year 926 Hegira due to Shah Kamal Darwish and his disciples and devotees were requested him in this matter and they have insisted him for the marriage. As per reference from the history book of “ *Qila Warangal* ” that the Sheikh was married in the year 925 Hegira and there were his two wives and from them, three sons and one daughter were born and out of them two sons and one daughter were dying in the early ages because of their miracles. And their graves are available on the left side of the mausoleum of Hazrat Mashooq Rabbani R.A.

The miracles of sons : One day the Sheikh after morning prayer upon completion of daily recital was entered in the residential building and watched there that his two sons were sitting on the wall with sticks in their hands and the wall was moving like a high-speed horse so for this reason he was told that in the

childhood to disclose the secrets of fakirs are not good. So he asked his sons to pray Nafil (supererogatory) prayer after ablution. So as per his instruction they prayed after ablution and they died from the condition of prostration.

The daughter's miracles : One day his daughter was combing her hairs so there were falling flowers from the right side of her hairs and sparks were falling from the left side of her hairs. Due to the above condition, he told her “Baby take rest” and for this reason, at that time the girl was dead suddenly at once and in this way many of his children were dead. Only one son Hazrat Ghouse Moinuddin of Hazrat Mashooq Rabbani R.A. was survived and from him, the lineage is being continued and blessed by Allah for the preaching and propagation work of Islam in the region.

Conduct and character : He was famous for the following.

1. Haibat (tremendous nature). 2. Viqar (dignity)

For the above reasons, even big Fakirs, saints (Sahib Dil), pious persons used to pay him great respect and honour. But despite of this great position and status of tremendous nature (habitat) and dignity (Viqar) he was used to be kind and affectionate and love the children and respect the elders and used to convey Salam first to all persons. He was kind and bestowed his favours for the following persons. 1. Old persons. 2. Poor persons (Muhtaj).

He was always kind towards Fakirs and he will pay them much attention in their meetings. He never visited the house of the rich and wealthy persons. He was used to avoiding meeting with rich and wealthy persons. He never returned any beggar without his help. Whatever available he used to give to Fakirs. He used to behave all persons politely and smoothly. He never talked with anybody harshly. He was perfect in the following.

1.Halim (tolerant). 2.Burdbar (patient). 3.Saber (patient).4.Shaker (thankful).

His condition and status of patience and thankfulness and content were great that despite three days starvation (*Faqa*) he was never disclosed this matter to others and in such condition also if there will be any presents and offerings were received, then he will use to give first preference to needy persons and poor persons and after this if there will be some portion left over then he use to eat the same.

Physical features :His height was medium and he had high commanding personality and his body parts were very strong and his color of skin was a mixed of red and white color and his beard was thick.

Dress :He was used to wearing the simple dress which is as follows with patches.1. Shirt.2. Lungi (cloth sheet to cover the lower part of the body).3. Amama (turban). 4. Wooden Nalin (sandals).

General condition : He was the leader of the following persons of his time.

1.Mashaiqin (scholars). 2.Sufi persons.

He was connected with the world of spirituality so he was got position and status of love. He was used to presenting always in the shrine and always busy morning and evening time in the following circles.

1.Ziker (remembrance of Allah). 2.Shagal (daily recitals).

So for the above reasons the devotees and disciples were rich in the wealth of the world and the hereafter (*Darin*). Many thousand non-Muslims were used to visit the Sheikh's shrine from far away places and were used to become Muslims and left over (infidelity) and its darkness and were entered into the circle of his devotees and disciples.

Wives : The Sheikh's first wife was dead in the year 940 Hegira. He married another woman, but no children were born from this marriage and she was dead before the Sheikh's death. The two graves of his wives are situated on the opposite side of the eastern door of the mausoleum and it was made of bricks and lime was used as mortar.

Famous disciples : Among his disciples and devotees, there were many Ghouse (one who comes to another's grievance) and Qutub (highest cadre in the spiritual pivot on axis) and the details are as follows.

1. Shah Kamal Darwish.
2. Hasan bin Ahmed.
3. Shah Zinda Bhakan Darwesh.
4. Ali bin Abdullah.
5. Zaher bin Waheed.
6. Nasir bin Qasim.
7. Abdul Quader Mohiuddin.

Some of the above persons were buried in the Urs Jagir village and some others were buried in some other places. Shah Zinda Bhakan Darwish's children are still found in the Urs village and his grave is situated outside of the Urs Jagir village on the way to the Alipur village in the small mosque which was constructed on the small hill and it was made of stone. The writer of the book *Biography of Hazrat Mashooq Rabbani* Mr. Ghulam Jilani Ahmed Taban's wife belongs to children of Shah Zinda Bhaken Darwesh.

Anecdotes of Hazrath Mashooq Rabbani : The author of the book *Mishkawat Nibwa* mentioned that the Sheikh was a man of miracles and revelations (Kashaf). He did many miracles and for this reason, it is very difficult and tough task to cover all of them.

The famous miracle : The Ranga Samudram, which is a very large water tank located on the western side of the Urs Jagir village and which was presented to the Sheikh by a local ruler when he has shown him his great miracle by giving life to the dead horse due to the grace and kindness of Allah. Some more details of this great miracle are available in the list of the Sheikh's miracles which are available in this magazine. The date of Sheikh's demise and death anniversary details are mentioned as follows.

Journey to other World : At the age of 81 years, all his body parts were becoming old and not able to function properly and daily weakness and infirmity were started and at last on 16th Rajab 977 Hegira on Thursday, his body temperature has become higher and the condition of agonies of death was started. In the condition of agonies of death the Sheikh was started recitation of Quran and as per tradition, he was completed recitation of Quran orally for two times and on 17th Rajab at the time of 9' o clock in the morning time and by perseverance and magnanimously and with smilingly, he has recited Islamic creed (The Islamic creed is the Shahadah, the proclamation (Lā Ilāha Illā-llāh, Muḥammadun Rasūlu-llāh) and he have left this world on 17th Rajab 977 Hegira. It was Friday and upon washing the dead body and the shroud covered with the dead body and the funeral were ready. His son Hazrat Syed Shah Ghouse Moinuddin and his successor has prayed the funeral prayer after Friday prayer and by 3.00 'o clock so the lamp of the guidance was buried and there was a feeling of sadness and grief in the city due to the heavy loss of the great pious personality of Deccan (South India). In this way, burial and funeral rites were completed.

As per reference from the book *Miskawat Nibya* his date of death is 22th Rajab in the year 999 Hegira and as per reference from the history book *Tariq Qila Warangal* his date of death is 17th Rajab in the year 977 Hegira. The shrine building and mosque were constructed during the period of the Sheikh and the mausoleum was constructed after his death and it is located in the Urs village of Warangal district and it is 2.5 miles away from the Warangal railway station and it is situated on the road side.

But as per the other history records his date of demise is 17th Rajab 977 Hegira and the death anniversary usually will commence in the village Urs Jagir on 17th Rajab every year. The Urs (the anniversary day) is being performed by the trustees of the shrine every year in the best possible manner for comfort and the best service to the visitors of the shrine. From two places old Gaddi (small fort) and new Gaddi (small fort), the ceremony of the sandal is held at the same time. The visitors of the shrine are provided food and benediction on this occasion in the building of one of the Gaddies (small forts) separately. The Sheikh's children are still available in Urs village. People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 17th day of Rajab of Muslim calendar at the famous Hazrat Mashooq Rabbani's Dargah (shrine) in Warangal every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

On every Saturday and Thursday, the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

For the management of old shrine building and for the poor, feeding and for the other expenses, the rulers of Golconda and Asif Jahi Kings (Hyderabad State) were granted some villages to the trustees of the shrine and who were descendants of the Sheikh. First of all Sultan Quli Qutub Shah of Golconda Kingdom in 1095 Hegira was granted the Qazipura village to the shrine and the following villages also were given to the trustees by the rulers of Hyderabad State for the management and other expense of the shrine. 1. Farm of Aliabad. 2. Alipur village. 3. Chotpally village. 4. Somaram village and Jamalpur farm. 5. Dobba Kunata and Tinkur Kunta farm.

Mausoleum : At the time of re-organization of Hyderabad State all the above service Inam (grants) villages which had annual revenue of over Rupees of one hundred thousand were taken back from the trustees by the government and in lieu of the above villages for every three months some small amount of grants was sanctioned by the government to cover the expenses of the shrine management of Urs Jagir village in Warangal district. The above are some of the brief extracts from the book *Hayat Mahsooq Rabbani R.A.*, which were written by Auliya Quadri who was the brother of the former trustees of the shrine, but all other details in this book are taken from the book *The biography of Hazrat Mashooq Rabbani* which were written by Ghulam Jilani Ahmed Taban.

Quotes : His sayings are as follows, which are added to the benefits of the general and other persons in this book.

1. The Dalil (proof) of Muslim person is that he should be patient with the problem and he should be thankful in the pleasure.

2. One who will be in the worldly success and so he will be entered in the problems and one who will be away from it then he will be successful.
3. The world and its pleasure and happiness are not permanent so, for this reason, one should not be proud for the pleasure and happiness of the world.
4. One who will like the world, then he will be away from the truth.
5. And it is an evil thing.
6. The world is a place of the trials.
7. That deed is good from which Allah will be happy.
8. To pass from polytheism is called Touhid (unity of God).
9. The think of being two in Sufi's heart will be termed as polytheism.
10. Eman (faith) is protected by the fear and hope.
11. To keep away from the bad company because it will effect soon.
12. That man is good who thinks that all persons are good.
13. Everything of Kamal (excellence) will face its downfall.
14. Anger and Eman (faith) are opposite of the each other.
15. Do not commit the backbiting of any body.
16. Unless there is no control on Nafas Ammara (inordinate appetites) there will be danger in the human life.
17. That man is called Sufi one who will have his Zaher (manifest) and Batin (innermost) in the same condition.
18. Knowledge without action is useless and no benefit at all.
19. To respect the learned persons and to be kept away from the ignorant persons.
20. Always keep the fear of Allah in the heart.
21. Never speak lies in under any circumstances.

- 22.Never swear because Azamat (greatness) will be removed from the heart.
- 23.Always pay respect to the elders and be kind to the younger ones.
- 24.Obedience of the parents is the cause of the success and good results.
- 25.Behave well with all persons with the good manners.
- 26.Halam (tolerant) and Burdbari (patience) are like the human jewelry.
- 27.There is respect for a man with the knowledge and there is respect for the knowledge with the wealth.
- 28.To be kept away from the company of the cruel and ignorant persons.
- 29.The worldly position and status are not permanent.
- 30.There is a difference of the wisdom and Tamiz (manners) among the human beings and animals.
31. To help the needy persons in the best possible manner.
- 32.The thing which you will not like for yourself so also you will not like the same for the other persons.
- 33.Due to Fasaq (sins) and Fajur (immortality) the heart will become dark.
- 34.Do not delay in performing the obligations.
- 35.Do not ask anything from anybody except Allah.
- 36.That person is good who will benefit all the persons.
- 37.If anybody will say something about you than you think in this matter whether it is true or false?. True if it has then been thankful to him in this matter that your defect was known to you and if it is false then ignore it.
- 38.Do not be careless for the thankfulness of Allah for His blessings and His grace.
- 39.Saqawat (generosity) is great and the best thing.

40.The best worship is to control the heart.

41.The company of wealthy and rich persons is dangerous and not good at all.

42.Knowledge is wealth and which will not meet its downfall.

43.Always remember your death and never forget it at any time.

44.Ajaz (humility) and sincerity are great perfections and good habits.

45.Ajub(vanity) and pride will put human beings into problems and difficulties.

46.Always earn your bread with the hard work.

47. Qal ba hall it means the theoretical knowledge is useless and no benefit at all.

Miracles :The Sheikh's miracles are in large numbers and some of them are listed as follows.

1.In his childhood, the Sheikh was going to the bazaar and on the way, there was felt bird's dropping on him so he looked at the bird and the bird was dying at once and fell down on the ground.

2.As per tradition, there was one lady servant in the Sheikh's house and his son was dying due to some serious disease and for this reason she was upset and worried in this matter so for this reason the Sheikh caught the dead body and pushed it so, for this reason, the boy was becoming alive and stood by the grace of Allah.

3.As per tradition one, land lord's daughter was becoming seriously ill, so for the reason his father cured her at many places, but there was no benefit at all and day by day her health condition was becoming worse and worse and the doctors were unable to cure her disease properly. Somebody was informed the landlord about Sheikh's favours and miracles so he was brought her daughter to the shrine and he was requested his prayer for

the cure of daughter's recovery from serious illness. So Sheikh took some water and put the same on her face and so, for this reason, she was becoming perfectly healthy by the grace of Allah. Due to this reason the landlord and his family members and many of his relatives have accepted the religion of Islam.

4. There is a tradition that once in his residence there was a scorpion sting for the lady servant and for this reason she was suffering in this matter so Sheikh put his saliva in the place of a scorpion's sting and the lady servant was become perfectly well.

5. A big landlord of Warangal Taluka upon hearing the Sheikh's favours and miracles was presented his most valuable and pretty costly Arabic horse for the use of Sheikh so he accepted the same and instructed the shrine servants to slaughter the horse and distribute the meat to the poor persons. So as per his instruction the horse meat was distributed among the poor persons. Upon reaching the news of the event, the local ruler was becoming very upset and angry in this matter so he was asked the Sheikh to return back his valuable and pretty horse and he was insisting on this matter and he forced him so, for this reason, there was a condition of majestic which was prevailed upon him and the Sheikh ordered the Darwesh persons to collect the bones of the horse. Upon collection of bones, he looked at them and he was told *Qum Bizin Allah* (Rise by the grace of Allah) and then the horse was becoming alive at once due to kind grace and mercy of Allah. Due to this great miracle the local ruler was regretted in this matter and touched the foot of the Sheikh with great respect and honour and granted him the large water tank of Ranga Samudram which is a half mile away from the mausoleum of the Urs village on the western side in Warangal. The landlord upon seeing the

above great miracle accepted the religion of Islam along with the family members and relatives. That landlord was dying upon the demise of the Sheikh and his grave in stone is situated in the shrine area on the eastern side.

6. As per tradition one, land lord's son was suffering from leprosy disease and when he was come to know the details of Sheikh's fame and the name and for this reason, he has visited him and requested him in this matter. So he prayed for him in this matter and due to this reason the boy was recovered completely. For this miracle, the landlord, and his son was becoming the special servants in the shrine and for this reason, they were becoming famous and well known.

7. As per tradition, one year there was no rainfall in one rainy season and the rainy season was near to an end and so, for this reason, all persons were upset and worried in this matter. So all persons from surrounding areas came and requested the Sheikh for his prayer for the rainfall in this matter. So the Sheikh prayed two Rakat (one set standing genuflexion and prostration, and in prayers) and raised his hands in the prayer for the rainfall and even the prayer was not completed the clouds were came there and the heavy rainfall was started and in short period of time tanks and ponds were filled and the mankind was freed from the great problem and difficulty and all persons were returned back to their places happily.

8. As per tradition, this event is famous that once in the month of Ramadan some guests were coming into shrine building and the day temperature was very hard and severe due to the heat of the sun. At the time of 5 'o clock, one person among the guests was told that it was better to get some ice pieces after Iftar (breaking a fast). Upon hearing this Sheikh look at the sky and immediately the clouds came there and there was falling of ice

pieces were started from the sky. So the servants were collected many ice pieces and were served to the guests after Iftar (breaking of a fast).

9.As per tradition, one man was brought to the shrine building who was suffering due to dog bite problem and he was crying at the sound of the dog so the Sheikh told the person that being a human being why he is crying at the sound of the dog ?.So upon this instruction that person who was suffering from the dog bite was completely recovered and become normal personified and he was entered among the servants of the shrine.

10. As per tradition once the Sheikh was suffering from some problem in the eyes and he was very upset and worried in this matter. So, for this reason, the servants were brought one eye doctor in the shrine building to cure the eyes of the Sheikh. The doctor has given him some medicine and instructed him that water should not be touched with the eyes and in this matter, care should be taken. So the Sheikh asked him how he should perform the ablution? , and the doctor told him that if the eyes are not dear, then he can perform ablution and by saying this the doctor left the shrine building and upon this event, Sheikh performed ablution and performed the prayer and was sleeping and the next day he found his eyes in good condition without any problem. When the doctor came to know this event he was told that this treatment is not belonged to human beings but it was done by God. For this reason, the doctor, and his family members were becoming Muslim and were included among his famous devotees and disciples of the shrine.

Part II

The Sheikh's successors are in large numbers and some of them are listed as follows.

1. Hazrat Syed Shah Ghouse Moinuddin Quaderi : He was the son of Hazrat Mashooq Rabbani and he was born in the year 936 Hegira and he was dying in the year 1010 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. He was the famous pious personality of his time. Upon his death, some person saw him in the mosque in the condition of prayers and also saw him in the mausoleum of the Hazrat Mashooq Rabbani and upon his death, the persons have heard the recitation of Quran from his grave. His grave is situated on the eastern side of his father's mausoleum at a distance of 100 yards. The names of his two sons are as follows.

1. Syed Shah Auliya Quaderi. 2. Syed Shah Abdul Nabi Quaderi.

As per reference from the book *Tadhkira Auliya Deccan*, he was died in the year 1055 Hegira.

2. Syed Shah Auliya Quaderi : He was the elder son of Syed Shah Ghouse Moinuddin Quaderi. As per reference from the book *Mishkawat Nibya* that he was born in the year 970 Hegira and he was dying on 23rd Rabi Awwal in the year 1058 Hegira. As per the reference from the book *Tariq Warangal* that he was dying in the year 1052 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. He performed the Hajj pilgrimage seven times and upon the end of the every Hajj pilgrimage he used to visit the mausoleum of Allah's last prophet. In the city of Madina, he was famous and well known as Wali of Hind (Saint of India). At the time of the visit of mausoleum he was requested the Khaja Saras (emasculate servants) of the mausoleum to allow him to enter

into the mausoleum, but they were refused his request and not allowed him to enter into the mausoleum of Allah's last holy prophet. So he told them that he is the grandson of the last prophet of Allah so he should be given permission to enter into the mausoleum. So they were told him that they will mark his dress with sandal colour and if that mark will be appearing on the mausoleum then he will be allowed to enter there.

But the mark of sandal colour was appeared on the mausoleum, but the servants of the mausoleum were telling him that they will lock the mausoleum building during night hours and if you are the grandson of the last prophet of Allah then the lock will be opened automatically. So he was accepted their condition and he was standing at the foot side of the mausoleum of Allah's last prophet and he was called 'Oh grandfather, Oh grandfather' and was heard the reply from the mausoleum 'My son, My son' and in this way he was entered into the mausoleum and upon this event he was becoming famous and well known in the city of Madina as 'Saint of India.'

Once Hazrat went to the Hajj pilgrimage along with his son so for this reason his wife was told him that "She will allow her son for the Hajj pilgrimage on one condition that her son will be her amanat (entrusted thing) with him during the Hajj pilgrimage so he should return back the boy to her upon the performance of the Hajj." Upon his return from the Hajj journey his son was dying on the way so Hazrat was looking at the sky and prayed as follows. "Oh :Allah you are Malik (God) and Mukhtar (empowered) and this boy belongs to amatnt (entrusted thing) of my wife so allow me some more time in this matter so that he should be able to hand over the boy to his wife." The prayer was accepted by Allah and the boy become alive immediately. Hazrat came back to his residence in India

and handed over the boy to her wife and he told her three times that “ He was returned back her amanat (entrusted thing) to her.” And his wife has replied him that “ Yes she was received back her amant (entrusted thing)” and after this, the boy was dying immediately there.

As per reference from the book *Miskawat Nibiya* that her wife’s tomb was constructed during his life period. At the time of construction of the tomb Abul Hasan Tana Shah and his Sufi Master Syed Shah Raju Hussaini was participated in the construction along with the other labours.



The grave of Sultan Abul Hasan Tana Shah in Khuldabad.

Once Hazrat watched that Abul Hasan was carrying the basket of construction materials on his head and so told his son

in law Hazrat Shah Raju Hussaini that the basket will become as a royal umbrella for Abul Hasan. Upon hearing this proclamation Shah Raju Hussaini was congratulated Abul Hasan in this matter that he will become the Sultan of Golconda Kingdom. So as per his saying Tana Shah was become the Sultan of Golconda Kingdom after many years after the death of Sultan Abdullah Quli Qutub Shah.

Hazrat's daughter Jamal Bi was married to Syed Shah Raju Hussaini and her mausoleum is situated on the outside of Fatah Darwaza and people from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 14th, 15th and 16th day of Safar of Muslim calendar at the famous Dargah (shrine) of Hazrat Syed Shah Raju Hussaini Dargah in Hyderabad every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings and his genealogy tracing back to Hazrat Khaja Bande Nawaz of Gulbarga Sharif.

As per the reference from the book *Tariq Warangal* that Sultan Abdullah Quli Qutub Shah had two daughters and among them, one daughter who was known as Fatima Sultana was married to Syed Shah Auliya Quaderi and another daughter was married to the Abul Hasan Tana Shah.

As per the estate document dated 17th Zil Hajj 1002 Hegira which was granted by Sultan Abdullah Quli Qutub Shah in the name of Fatima Sultana and in the documents of an estate in which it was mentioned as Fatima Sabiya Syed Nazer Ali so it may possibly that Syed Nazer Ali belongs to the royal officer in the Kingdom of Golconda and there was such mistake which was happened by that officer in this matter so his name was also available in this document.

He was passed away in Madina city. After his death, his clothes and the wooden bed on which his funeral bath was arranged was returned back to the Urs village to his son by the servants of the mausoleum of Allah's last prophet in Madina city and that the wooden bed is still available in the mausoleum of Fatima Sultana. The Sheikh was famous and well known for his miracles and revelations and his grave is available in Janatal-Baqi (sacred grave yard in Madina city).

3.Syed Shah Abdul Nabi Quaderi :He was the younger son of Syed Shah Ghouse Moinuddin Quaderi and also he was the younger brother of Auliya Quaderi. He was born in the year 972 Hegira and he was dying on the 6th Ramadan in the year 1060 Hegira and his grave is situated at the back side of his father's mausoleum on the platform on the western side. He had one son and who was well known and famous as Syed Ghouse Moinuddin Thani.

4.Syed Shah Ghouse Moinuddin Quaderi :His father's name is Syed Shah Abdul Nabi Quaderi and he was born in the year 1000 Hegira and he was dying in the year 1070 Hegira. He made a pledge (Bay'ah) to his father and was obtained the caliphate from him. His many miracles are well known and famous. His grave is situated at the left side of his father's grave on the western side on the same platform.

5.Aif Billah Syed Shah Yad Allah Quaderi : His father's name is Syed Shah Ghouse Moinuddin Quaderi and he was born in the year 1037 Hegira and died in the year 1105 Hegira and he was famous for the following things.1.Taqwa (piety).2.Taharat (cleanliness). 3.Miracles.

As per the reference from the book *Mistakwat Nibya* that he was born as Wali (saint). As per the tradition of his wife that once he was in his room and its door was opened and she was seen that one big tiger was sitting on the bed and for this reason she was upset and worried in this matter and cried in loud noise for her help in this matter from the members of her family. So many members of the family were gathered there and at that time the Sheikh was coming out of the room and he told her wife that he was sleeping in the room so it was looking like a tiger for her so there is no matter of fear in this matter. He was dying in Hyderabad in the street of Chambeli Ka Mandwa. Afterward, his son was brought away his dead body from there to Urs village and he was buried near the grave of the shrine custodian Syed Shah Quaderi in the shrine area.

6. Syed Shah Abdul Nabi Quaderi Thani : His father's name is Syed Shah Yadullah Quaderi and he was born in the year 1070 Hegira and he was dying in the year 1135 Hegira and he was famous and well known for the following things.

1. Taqwa (piety). 2. Tahrat (cleanliness). He had left no children after him and he was buried in the mausoleum of his ancestors.

7. Syed Shah Hasan Abdul Quader Quaderi : He was the elder son of Syed Shah Auliya Quaderi. He was born in the year 998 Hegira and he was dying on 22nd Jamid Thani in the year 1090 Hegira. He was also known as Bade Quader Shah. He has obtained the caliphate and made a pledge (Bay'ah) to his father. He was also famous for his favours and miracles. As per reference from the book *Miskawat Nibya* in which it was mentioned this event that in the street of Kasaratta in Hyderabad one Majzub (one lost in divine meditation) was used to reside there and his name was known as Syed Mohammed Hasan and he was used to living with the naked condition

always. But when his carriage used to enter into the city of Hyderabad then he used to ask lungi (cloth sheet to cover the lower part of the body) from the persons and used to cover his body. Once one person was asked the reason in this matter. The people were surprised to see his action and requested him "What is the reason of covering his body upon arrival of the Sheikh ?.He asked that person to put his head into his armpit and said "There should be a shame from the human beings and not from the animals. The person who had put his head into his armpit said except the Sheikh he has seen all other persons in the shape of animals."

He was very much interested in the ecstasy (Samah) and he was also dying in this condition of ecstasy. His grave is situated on the eastern side of the grave of Syed Shah Ghouse Moinuddin Quaderi at a distance of 20-22 steps on a small platform and there is an electric pole on it. During the rule of Sultan Abul Hasan Tana Shah of Golconda Kingdom on 29th Jamad Awwal in the year 1085 Hegira two separate documents of estate deeds were sanctioned for grant of Urs village and Somaram village in the name of Syed Shah Hasan Abdul Quader Quaderi and the above two villages were in the possession of his family members till the re-organization of Jagirs (estates). There was no son of him so he was made his brother's son Syed Shah Ali Quaderi as his successor and caliph after him. As per reference of the history of Warangal that he was used to loving, very much ecstasy and 300 Qawwals (choristers) were used to accompany with him and he was always used to live in the condition of engrossment and he was also dying in this condition.

8. Syed Shah Hussain Quaderi :He was the younger brother of Auliya Quaderi. He was born in the year 1000 Hegira and he

was dying in the year 1087 Hegira and his son's name is Syed Shah Ali Quaderi and his chain of children are still available. He has obtained the caliphate and made a pledge (Bay'ah) to his father. He was perfect in revelation and miracles. His grave is situated in the mausoleum of his ancestors.

9. Hazrat Syed Shah Ali Quaderi :He was the son of Syed Shah Hussain Quaderi. He was born in the year 1045 Hegira and he was dying in the year 1136 Hegira Or 1137 A.H. As his paternal uncle Syed Shah Hasan had no son so he nominated him as his successor and caliph during his lifetime. Upon his uncle's death, he was becoming his successor and caliph and continued the teaching and preaching work of Islam in the area and there were great benefits due to his favours of Batini (innermost) to the general and other persons. He was famous and well known for his revelation and miracles. Once he was in need of some money so he asked his son Syed Abdul Razzaq to go and bring whatever money which is available under the Ghalaf (cloth cover) of the mausoleum of Hazrat Mashooq Rabbani. So his son went there as per his father's instruction and he found the money from there and brought the same amount to his father and the Sheikh has used this money as per his requirement.

Once the local ruler has cut and taken away all grass around the Urs village so, for this reason, the Sheikh was upset and angry in this matter and instructed him not to cut the grass in the village area of Urs, but the local ruler was not respected his instruction and cut all the grass and put the same before his animals and upon eating the grass all animals of the local rulers were dying immediately. So for this reason the local ruler was upset and worried in this matter and was approaching the Sheikh and apologized in this matter so the Sheikh was instructing him

not to repeat such acts again and the local ruler left the Sheikh and was reached back his place and was surprised to see that all animals were alive by the great miracle of the Sheikh.

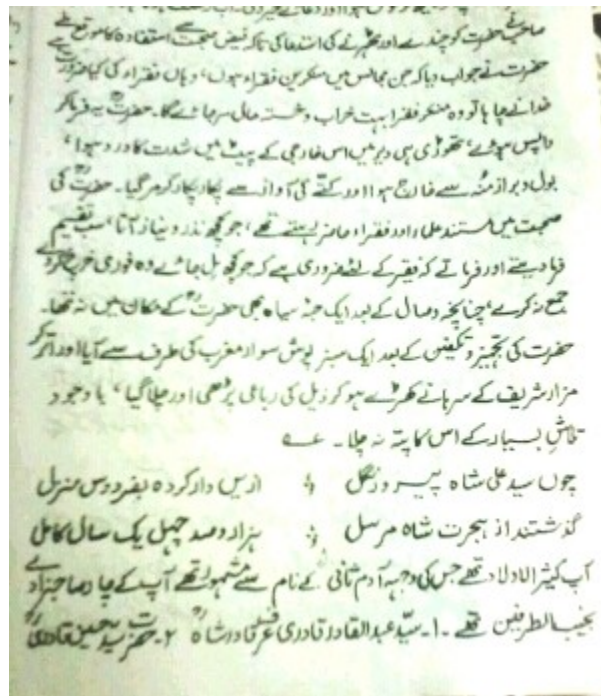
As per reference from the history book of *Miskwat Nibya* that the Sheikh once met Nizamul Mulk Asif Jah who was King of Hyderabad at that time who was respected him greatly and when he was left Nawab Saheb's one of his courtier who was member of Kharji (dissenting from Hazrat Ali Bin Taleb) sect told the Nawab that the Sheikh belongs to Shia community member and he was spreading his religion in the Kingdom, so for this reason the Nawab Sahib was asked that person to stop his indecent conversation. Anyhow the Sheikh of the time left the Nawab's palace and when he comes to know the details of this event from some source so he was immediately approached the Nawab Sahib's palace and the Nawab Sahib was asked the Sheikh's reason of his visit then he told him that he was happy to see him and prayed for his welfare and ask his permission to leave from there so the Nawab Sahib was requested him to stay there for some more time so that he will be benefitted in his holy company.

So the Sheikh told him that in such meetings where there will be dis-approval of Fakir then there was no need for Fakir to stay there. If Allah wills such a person will die in the very bad condition of trouble and problem. So the Sheikh said the above and was leaving the Nawab Sahib's palace. After some time after the Sheikh's departure, that man was suffered heavily due to pain in his stomach and there was a discharge of urine and stool started from his mouth and while crying like a dog he has died immediately in a worse condition.

In his company famous and well known, as well as reliable learned persons and Fakirs used to present there. Whatever there

will be presents and gifts were received, then he will be used to distribute such gifts and presents among poor and needy persons. He used to say that it is necessary for the Fakir to distribute whatever he gets from others and he should not keep anything for himself. So for this reason at the time of his death, there was nothing available in his house.

At the time of his funeral one green unknown horse mounted person came there from the west side and he was standing at the rear side of his grave and read the following Persian couplets and he went away and despite his hard search, he was not found anywhere. The translation of Persian couplets is as follows and in the below picture the couplets can be read in the Persian language.



In the first couplet, it is mentioned that Syed Ali Shah, who was a perfect Saint and as well as an apostle's preacher was left this world for his heavenly abode of Firdous (paradise). In the 2nd couplet his year of death is mentioned as 1141 Hegira

and this year is confirmed at the end of this chapter in which it also mentions his year of death as 1141 Hegira. There were many children from him so for this reason he was known and famous as Adam Thani and the names of his four sons are as follows and all of them were belongs to noble parents and their details are as follows.

1. Syed Abdul Quader alias Quader Shah.
2. Syed Hussain Quaderi.
3. Syed Hussain Quader alias Peer Bada Shah.
4. Syed Abdul Razzaq Quader alias Razzaq Pasha.

His grave is situated on the southern side of shrine mosque and it means it is situated on the western side of the mausoleum of Fatima Sultana and it is situated on the big platform and as per the reference from the book *Aulia Deccan* that he was dying on 20th Rajab in the year 1141 Hegira.

10. Syed Abdul Quader alias Quader Shah :He was the shrine custodian of old Gaddi (small fort). He was the son of Syed Ali Quaderi and he was born in the year 1075 Hegira. And he was dying on 27th Ramadan in the year 1158 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. He was perfect in revelation and miracles. He was becoming the caliph of his father upon his father's death. During his period the shrine custodian service was divided between himself and his step brother Syed Shah Mohiuddin Quaderi. In the year 1122, Hegira King of Hyderabad Asif Jah Bahadur was granted the Jagir (estate) of Qazipura villages with their names and sent them the documents in this matter from his secretariat. His grave is situated at foot side of the grave of Syed Shah Ali Quaderi in the shrine area and he had only one son, and upon his death his son Syed Shah Jamal Quaderi was become his successor.

11. Syed Shah Mohiuddin Quaderi alias Peer Badasha: He was the shrine custodian of New Gaddy (small fort). He was the son of Syed Shah Ali Quaderi and step brother of Syed Abdul Quader Quaderi. He was born in the year 1080 Hegira and he was dying on 22nd Rabil Awwal in the year 1159 Hegira. He was perfect in miracles and revelations. The author of book *Miskawat Nibya* was mentioned one reference from book *Panj Gang* by Qazi Mir Mohammed Fazil that once the collector of Warangal Shukerullah Khan visited him, but he was unable to follow rules of respect perfectly and for this reason the Sheikh was upset and angry in this matter so for his mistake the collector apologized in this matter but the Sheikh was not convinced in this matter. So in the above event, he was discharged from his service within the period of three months. The Sheikh was buried at the side of his father's grave on a separate platform on the western side.

12. Syed Hussain Quaderi : He was the son of Syed Shah Ali Quaderi and he was the brother of Abdul Quader alias, Quader Shah. He was born in the year 1078 Hegira and he was dying on 13th Safer in the year 1178 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. His grave is situated at the side of the grave of Syed Abdul Quader Quaderi in the shrine area. He had no sons. His daughter's name is Kamal Unnia alias Kammu Bee Sahiba and she was married to Syed Hussain Quaderi and she was buried in Udgir and her son's name is Syed Karim Quaderi and he has inherited the property of his mother and his maternal aunt. The chain of his sons is continued and well known and famous as Haweli (mansion) peoples. The father's name of Syed Karimullah Quaderi is Syed Haider Quaderi and who was a resident of Udgir and he belonged to the chain of the sons of Sheikh

Abdul Quader Jilani of Baghdad and his genealogy record is as follows.

1. Sheikh Abdul Quader Jilani.
2. Syed Shah Abdul Razzaq Quaderi.
3. Abi Saleh Nasr Quaderi.
4. Syed Saleh Mosa Quaderi.
5. Syed Shah Mohammed Quaderi.
6. Syed Shah Haider Quaderi
7. Syed Shah Mosa Quaderi.
8. Hazrat Mashooq Rabbani.

Some other biographical details of Syed Karimullah Quaderi are available in the next pages of this book.

13. Syed Shah Abdul Razzaq Quaderi : He was the son of Syed Shah Ali Quaderi and the brother of Syed Mohiuddin Quaderi. He was born in the year 1095 Hegira and he was dying on 27th Ziqada in the year 1188 Hegira. He was well known and famous for his miracles and revelations. He was fond of hunting. Once he was chasing a tiger and the tiger went inside of the den so he pulled him by holding his tail and so for this reason the tail was uprooted from his body and he was coming back from the jungle to his residence happily for this reason. On the day of his death, his son asked him that whether he is going for hunting on that day so he was replied him that he will go for hunting at the first part of the daytime as per old standard time. He was dying on the same day at the time of the first part of the daytime as per old standard time and he was buried in the mausoleum of his ancestors.

14. Syed Shah Jamal Quaderi : His father's name is Syed Abdul Quader alias Quader Shah. He was born in the year 1110 Hegira and he was dying in the year 1205 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his

father. Upon his father's death, he was becoming his successor and the custodian of the shrine. During the rule of Nizam Ali Khan Bahadur of Hyderabad Kingdom in the year 1165 Hegira Urs village and in the year 1166-1193 Hegira, Somaram village was sanctioned in his name as the estate of the shrine and documents were issued in this matter. He was buried in the mausoleum of his ancestors.

15. Syed Hasan Abdul Quader Quaderi alias Quader Shah : He was the son of Syed Jamal Quaderi. He was born in the year 1140 Hegira and he was dying in the year 1215 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. The rulers of Hyderabad Government were sanctioned documents of the Urs village in his name in the year 1211 Hegira. His grave is situated on the platform in between the mausoleum of Syed Ghouse Moinuddin Quaderi and the grave of Syed Quader Shah Quaderi.

16. Syed Shah Ali Quaderi : He was the son of Shah Hasan Abdul Quader Quaderi and he was born in the year 1100 Hegira and he was dying in the year 1225 Hegira. Upon his father's dying, he was become the successor of his father and the shrine custodian. On 19th Shaban in the year 1219 Hegira. The Asif Jahi rulers of Hyderabad Kingdom had granted document of the following villages in the name of Syed Jamal Quaderi and Syed Shah Ali Quaderi.

1. Urs. 2. Somaram. 3. Chotpally. 4. Alipur. He was buried on the platform on which his father's grave is situated.

17. Syed Shah Wali Allah Quaderi : He was the son of Syed Shah Ali Quaderi. He has obtained the caliphate and made a pledge (Bay'ah) to his father. He was becoming the successor of his father and custodian of the shrine. He was dying in the year

1285 Hegira. He was buried on the platform on which his ancestor's graves are situated on the southern side.

18. Syed Shah Ali Quaderi :He was the son of Hazrat Wali Allah Quaderi and he was born in the year 1264 Hegira and he was dying on 9th Jamidal Awwal in the year 1314 Hegira. His grave is situated at foot side on the western side of the mausoleum of Hazrat Mashooq Rabbani on the platform. Syed Shah Auliya Quaderi was an advocate and who was the author of a biography of *Mashooq Rabbani* and *Gulzar Mashooqia* was his son and he was obtained the caliphate and made a pledge (Bay'ah) to his brother in law Syed Shah Hasan Quaderi. Upon his father's death, he was becoming his successor and custodian of the shrine

19. Syed Quaderi Shah Quaderi :He was the son of Syed Shah Wali Allah Quaderi and the brother of Syed Shah Ali Quaderi. He was born in the year 1268 Hegira and he was died on 16th Rabil Awwal in the year 1338 Hegira on Wednesday. His grave is situated on the upper side of the grave of his brother Syed Shah Ali Quaderi on the platform.

20.Syed Shah Wali Allah Quaderi :He was the son of Syed Shah Ali Quaderi and he was born in the year 1296 Hegira and was dying on 30th Zil Hajj in the year 1331 Hegira. He made a pledge (Bay'ah) to Syed Shah Hasan Quaderi. Upon his father's death, he was becoming his successor and custodian of the shrine. His grave is situated on the upper side of the grave of Syed Shah Ali Quaderi and at the side of the grave of Syed Quader Shah Quaderi.

21. Syed Shah Ali Quaderi :He was the son of Syed Shah Mohiuddin Quaderi and his grandfather's name is Syed Shah Ali Quaderi. He was born in the year 1110 Hegira and he was dying in the year 1195 Hegira. He has obtained the caliphate

and made a pledge (Bay'ah) to his father. Upon his father's death, he was becoming his successor and custodian of the shrine. His grave is situated on the platform on the southern side of Shahi road.

22. Syed Shah Jamal Quaderi :He was the son of Syed Ali Quaderi. He was born in the year 1135 Hegira and he was dying in the year 1210 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. Upon his father's death, he was becoming his successor and custodian of the shrine .

23. Syed Shah Hidayat Ali Quaderi :He was the son of Syed Jamal Quaderi. He was born in the year 1170 Hegira and he was dying in the year 1260 Hegira. Upon his father's death, he was becoming his successor and custodian of the shrine. He was buried in the mausoleum of his ancestors.

24. Syed Shah Hasan Quaderi alias Saeb Pasha :He was the son of Syed Hidayat Ali Quaderi. He was born in the year 1310 Hegira and he was martyred in the year 1378 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his father. Upon his father's death, he was becoming his successor and custodian of the shrine. Once upon knowing the information about the availability of tiger in the jungle so he was going there for the hunting purpose. The tigress had one cub. He tied the horse's rope with two trees and he was standing on the ground and fired on the tigress, but he missed the target so the tigress was fallen on him. So he has kept away the tigress from him and shot another fire on the tigress, but again he was missing the target. Due to his two shots the tigress was injured and was becoming very upset and angry and was fallen upon him and there was a severe fight between both of them and at last, he was martyred on the spot immediately.

On the same spot the devotees and disciples have constructed a wall there and for the visit of the wall, many visitors used to go there and watch the spot of his martyrdom. This place is known as Chilla () of Saeb Bada Shah and it is situated two miles away from Urs village and it is available inside of Damir tank. After his martyrdom, his dead body was brought to Urs village and he was buried in the graveyard of his ancestors. Next day the tigress was found dead in the jungle. He was much interested in poetry and he was well known as calligraphist and he was completed one hand-written magazine *Miftaul Salat* in the year 1273 Hegira.

25. Syed Shah Hidayat Ali Quaderi :He was the son of Syed Hasan Quaderi and he was born in the year 1204 Hegira and he was died in the year 1325 Hegira. In his last age, he suffered due to the illness of madness.

26. Syed Shah Abdul Nabi Quaderi :He was the son of Syed Shah Hidayat Ali Quaderi. He was born in the year 1306 Hegira and he was died on 4th Rabil Thani in the year 1351 Hegira. Upon his father's death, he was become the shrine custodian. He has obtained the caliphate and made a pledge (Bay'ah) to Syed Shah Wali Allah Quaderi.

27. Syed Shah Ali Quaderi :He was the son of Syed Shah Wali Allah Quaderi. He was born in the year 1321 Hegira and he was died on the 2nd Zil Quad in the year 1398 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to his maternal uncle Syed Shah Abdul Nabi Quaderi. Upon his father's death, he was becoming his successor and custodian of the shrine of old Gaddi (small fort). He was the son in law of Syed Abdul Nabi Quaderi and he was died without any children. Upon his death, his younger brother Syed Sarwar Qadri's son Syed Abdul Rauf Quaderi and Syed Moinuddin Quaderi who

was his paternal uncle's son, and both of them were becoming the shrine custodians of old Gaddi (small fort).

28. Syed Shah Mustafa Quaderi :He was the son of Syed Abdul Nabi Quaderi. He was born in the year 1331 Hegira. He has obtained the caliphate and made a pledge (Bay'ah) to Syed Shah Moinuddin Quaderi and upon his father's death, he was he became his successor and custodian of the shrine. His grave is situated at the foot side of the sons and daughters of Hazrat Mashooq Rabbani. He died on 18th November in the year 1955.

29.Syed Shah Darwesh Mohiuddin Quaderi :He was the elder son of Syed Mustafa Quaderi. He was made a pledge (Bay'ah) to his father Syed Shah Ali Quaderi. He was becoming successor and custodian of the shrine of new Gaddi (small fort) upon the death of his father. He was died on 25th Jamid Thani in the year 1406 Hegira corresponding to 5th February 1986 on Wednesday. His grave is situated at the foot side of Hazrat Mashooq Rabbani. Upon his death, his elder son Syed Shah Hilaluddin Quaderi was become his successor and custodian of the shrine.

30. Syed Haider Hilaluddin Quaderi :He was the son of Syed Shah Jamal Quaderi and he was the brother of Syed Shah Hasan Abdul Quader Quaderi alias Quader Shah Quaderi. His grave is situated in the Shabazpalli village of Sirsilla Taluk of Karimnagar district. Upon his father's death, he was becoming his successor and custodian of the shrine . He made a pledge (Bay'ah) to his father and he has obtained the caliphate from his father.

31. Syed Shah Hussain Quaderi. :He was the elder son of Syed Haider Hilaluddin Quaderi. He made a pledge (Bay'ah) to his father and he has obtained the caliphate from his father.

32. Syed Shah Haider Quaderi : He was the son of Syed Shah Hussain Quaderi. He made a pledge (Bay'ah) to his father and was obtained the caliphate from his father.

33. Syed Shah Hussain Quaderi :He was the son of Syed Haider Quaderi. The details of his three sons are as follows.

1. Syed Shah Haider Quaderi.
2. Syed Shah Mohiuddin Quaderi.
3. Syed Shah Peer Pasha Quaderi.

He made a pledge (Bay'ah) to Syed Shah Wali Quaderi and he has obtained the caliphate from him.

34. Syed Shah Haider Quaderi :He was the elder son of Syed Shah Hussain Quaderi. He made a pledge (Bay'ah) to his father and he has obtained the caliphate from his father. His disciples and devotees were in large number.

35.Syed Shah Mohiuddin Quaderi :He was the second son of Syed Shah Hussain Quaderi. His disciples and devotees were in large number and they belonged to Karimnagar district. His grave is situated in the Somaram village near Chilla (**Chilla** (Persian: چله, Arabic: أربعين, both literally "forty") is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. ... The word **chilla** is derived from the Persian word chehel "forty". **Chilla** is commonly performed in a solitary cell called a **chilla-khana**.) of Hazrat Mashooq Rabbani.

36. Syed Shah Asad Allah Quaderi :He was the son of Syed Shah Mohiuddin Quaderi. He was made a pledge (Bay'ah) to his paternal uncle Syed Shah Haider Quaderi and he has obtained caliphate from him. He was the spiritual master of Mr. Ghulam Jilani Ahmed Taban ,who wrote his famous book "*Biography of Hazrat Mashooq Rabbani R.A.*" as he was his disciple. His grave is situated on the western side at some

distance of the mausoleum of Syed Shah Ghouse Moinuddin Quaderi.

37. Syed Shah Haider Wali Allah Quaderi :He belongs to the descendent of Hazrat Sheikh Abdul Quader Jilani. He was pious and great Sufi personality of his time. His tomb is situated in Udgir. He was married to Kamal Unnisa alias Kammu Sahiba who was the daughter of Syed Hussain Qadri (some other details are available in serial number 12). She has got her portion of the estate of the Urs Jagir village from her father's side. He has obtained the caliphate from his father in law Syed Hussain Quaderi and also he has obtained the caliphate from his ancestors in the chain of Hazrat Mashooq Rabbani. Till now a chain of the caliphate is continued in his family members. He was died on 17th Safar in the 1212 Hegira.

38. Syed Karimullah Quaderi :He was the son of Syed Haider Wali Allah Quaderi. He was settled down in Haweli (mansion) area in Urs village. His grave is situated on the big platform in the shrine area and the stone roof was constructed on it. He was died on 29th Jamil Awwal in the year 1262 Hegira. He made a pledge (Bay'ah) to his father and was obtained the caliphate from his father. The details of his two sons are as follows.

1. Syed Haider Quaderi. 2. Syed Mohiuddin Quaderi.

He was come to the Urs village as the district collector and liked his maternal place and he settled down there.

39. Syed Haider Quaderi :He was the elder son of Syed Karimullah Quaderi. The details of his four sons are as follows.

1. Syed Ahmed Quaderi.
2. Syed Amin uddin Ali Quaderi.
3. Syed Hussain Jilani Quaderi.
4. Syed Abdul Quaderi.

His grave is situated at the foot side of the grave of Syed Karim Allah Quaderi. He was died on 21 Zil Hajj in the year 1266 Hegira. He was the district collector.

40. Syed Shah Mohiuddin Quaderi :He was the second son of Syed Karim Allah Quaderi and he was died on 25th Shawal in the year 1305 Hegira. He had two sons and among them, one son Syed Ahmed Quaderi was well known and famous and he was the district collector and he was granted the title of Ahmed Yar Jung from Hyderabad Government. The name of another son was Syed Abdul Ali Quaderi.

41. Syed Hussain Jilani Quaderi :He was the third son of Syed Haider Quaderi. He was working as Tahsildar. He had two sons and the details of their names are as follows.

1.Syed Mustafa Quaderi. 2.Syed Ghulam Rasool Quaderi and he was died without children.

42. Syed Mustafa Quaderi :He was the son of Syed Hussain Jilani. He has visited Makkah and Madina cities two times for the Hajj pilgrimage. He was died on 13th Safar in the year 1360 Hegira. He was working as Tahsildar and but soon he was left his post. The details of the names of his sons are as follows.

1.Abu Saleh Syed Ahmed Quaderi.2.Syed Quader Mohiuddin Quaderi.

43. Abu Saleh Syed Ahmed Quaderi :He was the elder son of Syed Mustafa Quaderi. He was born on 29th Safar in the year 1324 Hegira . He passed the Munshi examination from Islamia School Warangal. He made a pledge (Bay'ah) to his father in the year 1338 Hegira and he has obtained the caliphate from his father. His mother was the granddaughter of Qutub (highest cadre in the spiritual pivot at axis) of Vellore Shah Mohiuddin Abdul Latif Quaderi. He was busy in the teaching and preaching work from the year 1338 to 1385 Hegira for a period of 47

years. He was died on 16th Muharram in the year 1385 Hegira. And he was buried in the graveyard of his ancestors.

44. Syed Quader Mohiuddin Quaderi : He was the second son of Syed Mustafa Quaderi. He was born on 29th Shaban in the year 1338 Hegira. He has obtained the caliphate from two chains and he has obtained the caliphate upon death of his father. In his meetings always there was Zikar (remembrance) of Allah and remembrance of the last prophet of Allah was available there. He was a great lover of Allah's last prophet. He was used to taking care and attention of the learned persons and high-level officers who will use to visit the shrine of Hazrat Mashooq Rabbani and he used to invite them to his house. The details of his sons are as follows to whom he was granted his caliphate. 1. Shah Mohiuddin Syed Abdul Latif Quaderi. 2. Syed Mustafa Quaderi.

He was used to organize yearly meetings in the month of Rabi Awwal in which he had the privilege of showing of Asar Sharif (relics) of Allah's last prophet. And also he was used to organize a yearly meeting on 11th Rabi Thani in which he had the privilege of showing of Asar (relics) of Hazrat Sheikh Abdul Quader Jilani on the grand scale. He was also much interested in the monthly meeting of Hazrat Sheikh Abdul Quader Jilani on the 17th of every month.

Reference books :

1. *Hayat Mahsooq Rabbani* has written by Auliya Quadri.
2. *Hayat of Mashooq Rabbani* by Ghulam Jilani Ahmed Taban.

Translated by
Muhammed Abdul Hafeez
Email: hafeezanwar@yahoo.com

Hyderabad-36,India.

3.The brief biography of Hadrat Syed Jamal Uddin Jamal Bahar Bhongir

His name

His name is Syed Jamal Uddin and his titles (Alqab) are Jamal Bahar and Jamal Al-Bahr, but his great fame and popularity is attached to his title (Qitab) of Jamal al-Bahr. He belongs to the 6th, direct descendent of Hazrat Shaikh Abdul Quadir Jilani R.A.

His tomb is situated in Bhongir town of Nalgonda district ,which is 30 miles far from Hyderabad city. As this is a famous old Sufi center and due to this reason, peoples in large numbers

visit his tomb for the fulfillment of their desires and wishes from there.

Blessed birth

His holy birth took place in the year 1873 in the city of Baghdad and the following pious persons and Sufi masters were his friends and great admirers.

1. Hadrat Syed Jalal uddin Mashooq Rabbani , Warangal.
2. Hadrat Syed Hussain Baghdadi Jamal Barqadus Lugner house Hyderabad.

When he was at the age of 16 years, he was arrived in Warangal from Baghdad directly via Delhi route for his onward journey to Bhongir town for the preaching and propagation work of Islam during the period of Sultan Mahmud Bahmani of Bider Kingdom and left this world in the reign of Quli Qutub Shah who was the ruler of the Golconda dynasty at that time. He arrived in Bhongir town from Warangal and settled down there in the reign of the Kakatiya Kingdom in Warangal when Raja Pratap was dethroned there.

Many centuries ago he arrived in India from Baghdad for the preaching and propagation work of Islam and he was greatly successful there and got great fame and position in India, especially in the South of India due to his great endeavours and preaching of Islamic teachings as well as due to his great miracles.

For the above reasons large number of Muslims became his disciples and they adopted the right path of Allah. Due to his light of knowledge and wisdom as well as due to his preaching of Islamic teachings, large numbers of non-Muslim also accepted the right path of Islam of Allah.

He was among great pious mystic person of his time.

When Aurangzeb Alamgir, the Mughal king of Delhi who was camping in Hyderabad for the conquest of the Golconda fort and when he had heard about the reputation of his tomb for the fulfillment of desires and wishes and due to the fame of his miracles and for this reason he visited his holy tomb situated in Bhongir town to pay his respect there . As per his usual practice Alamgir entered into the tomb and said Asslam Alaikum and received a reply from the tomb so for this reason he recognized his Vilayat (saintliness) and Alamgir also accepted his alive saintly status upon his death and granted huge amount as a present for the mausoleum.

His mausoleum which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there and for this reason there is large numbers of visitors throughout the year who visit the tomb to get benefits from there due to the kind grace of Allah the most Beneficent and Merciful.

The (Urs) death anniversary usually will commence in three days with sandal ceremony and lighting of the tomb in Bhongir town on 13th Jamad al-Awwal every year. The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

(Source : Translated from Urdu article from “ *The Etemaad* ” Urdu daily Hyderabad, 5-4-2012.)

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Translated by
Mohammed Abdul Hafeez
Translator of Tadhirtal Auliya

Hyderabad, India.

Surma Eqidat (Biography of Hazrat Jamal al-Bihar Bhongir)



Mausoleum of Hazrat Jamal al-Bihar Bhongir

Translated by
Hafeez Anwar
Email:hafeezanwar@yahoo.com

Published by



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Translator's introduction

My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

[www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20\(Memories%20of%20the%20Saints\).aspx](http://www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx)

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

About Author Hafeez Anwar

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khwaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar

Email hafeezanwr@yahoo.com

Author's Introduction

The publication note in the Second Episode by Mr. David Rosenbaum of
York Times

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he is placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran. Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 30 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article with the same title is not meeting the reader's requirement and giving full details.

for the reason in many countries, this article is very popular and added on web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available follows.

Owaise of Qarni
113k - adobe pdf - view as html

On him, which were explained by the prophet. Then Owaise of Qarni
Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad
India. , reference book . . .
www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf. And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God)

Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available. His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
 I have received the RTF file.
 Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owase of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site - Save.

=====

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book Tadhkirat Al-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
8. Hasth Bahist
9. 200 kid books
10. The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bejapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur

19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25. Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,
53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail : asnoordeen@yahoo.com

An Ad for my other book

Muslim Saints and Mystics'
Episodes from the Tadhkirat
Al-Awliya of Farid al-Din Attar
(Supplementary version)

This book is already released by Amazon books U.S.A. during the year 2019 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly

Amazon.com

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
I visited the tomb of white

Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time

Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure, she has gained a position in the grave land
 so, We should not worry Allah is great and known.
 By Mohammed Abdul Hafeez, B. Com.

The author wept very much at the Kazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. An atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the graveyard. For this reason an atmosphere of coolness and peace condition is there and for this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather was the administrator of the shrine of Kazipet for many years and his grandmother

lived in Kazipet village for many years and she did many endeavour the she helped many needy women and children there so now both of them buried in the graveyard of Kazipet shrine and nobody is not there in the to visit them from their lineage but many unknown visitors are visiting graves there and the author have personally seen many flowers on the g which were placed by those unknown persons.

Connection of the author's family members with Kazipet

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer another place and he was attracted by the teachings of Sufi Center at Ka Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabar Allahu anhu. When my grand dad became his disciple and he left immed the following things.

- 1 .He left his superior job in the police department. 2. He left his native p Medak. 3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dar Sharif and a plot of land of 1000 yards from the center of Kazipet village this plot my granddad had constructed a big house (Gulshan Manzil) on yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce Osmania University, Hyderabad, India. I am a Translator of Islamic books interested in Sufi books and have translated 58 chapters from the famous book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu English and some chapters of the book were published on the below web

and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics*' was already published by A. Noordeen Malaysia and in this book available 55 episodes in the year 2013. Another book Muslims Saints and Mystics also published by Kindle, Amazon.

S. A., and in this book lengthy three episodes are available in the year 2013. I am a retired secretary and worked in a Gulf country for many years and have one son and his name is Mohammed Abdul Wasi Rabbani, who was studying in

St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbarga and he is an IT Engineer and working abroad. We are having

four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter

in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad, Vani Girls College and Madina Girls college.

an extra-ordinary and brilliant student of these educational institutions. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. S.

Fatima

I enjoy doing translation of Sufi works and my translated first episode is available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Ummam were born there. In Qazipet my father married to Akthar Begum, daughter of

Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service he passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grandmother stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had to be shifted to Hyderabad when she became ill due to the fracture of her foot, but

to her great love for the great Sufi Center at Kazipet upon her death, we taken her dead body to Kazipet from Hyderabad and she was buried at the side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani

A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We were staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. And Hazrat Syed Shah Sarwar Biabani R.A. At Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beating of the drum) in which there were some staff members used to work there. This was headed by the supervisor. By the government of H.E.H. The Nizam of Hyderabad there was every month the royal grant which was used to reach the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards salaries from the Royal treasury office and he was fled to Hyderabad. But at the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was not from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate. This event was mentioned by Syed Khaja Sadat Hussain Biyabani in his book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been published in the paperback and electronic book formats on amazon.com) and he mentioned the details of this event on the pages 110-111 of his book and he requested to take action against the supervisor of the police department. In reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness the culprit will be forgiven by him then it will be not proper in this matter to start the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent his letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Library U.S.A. especially for the readers of these two websites as follows.

www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending the amount was reached to see the custodian and he told him all details of the matter and he requested him to forgive his mistake and he made loud and clear in this matter and he requested him to allow him to join back in his position. It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the translator of the Estate Administrator and the advocate was reaching for him. Upon reaching he was given the travel expenses from Hyderabad to Kazipet to the supervisor.

the Nobat Khana and was sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he was ashamed of his deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is a poor person having small children with him so they will become economically poor and will be distressed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order of the custodian of the shrine at Kazipet and the staff members of the Nobat Khana were paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book ‘*Lemat Biyabani*’
By Syed Khaja Sadat Hussain Biyabani

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of my grand father and grand mother at the graveyard of Kazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them and in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid)

Dear Mr. Hafeez Sahib
 Wa Alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution. Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalal

Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Ali Quadri RA around some 55 years ago-- there are other historical books (some may be available in A.P. Archaeology and State Central Library and other libraries). I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghous Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248, Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Ali R.A from above mentioned books and from other sources and we will publish a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation.

Wassalam.

Kind Regards,
 Syed Jalal Quadri
 5873 E Beverly Circle
 Hanover Park IL 60133
 Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016
And showed us a life by drawing a good road map of life

You protected us since childhood till present time of life
So we cannot ignore you during our entire period of life

Your life was not at all dull in the wasteful ways
It was an example of the struggle for the happy life

Your determination was so great to fight the life
By such you have good benefits you have gained

You acted in the world, but also active in the religion
Your presence was a grace due to the kindness of God

After your demise, was a loss and damage in the house
Her name Akhter, she was a star of the luck in her life

Her life journey was ended in 6 days in the hospital

Left on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

Hafeez Anwar

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Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Al-din Attar

HASTH BAHIST in the TURKISH EDITION

Dear ALL

Salam

please find the link.

www.idefix.com/ekitap/hasth-bahist

Regards

Hafeez Anwar
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The verse Fateha (The opening)

It is difficult Your praise and hidden Your virtues in all
 You are visible there and You are there in everything
 For every particle, you created the beginning to end
 You are Sustainer of this world and in another world
 You are Lord of the worlds and forgiver of the worlds
 You are kind and Your favour is there for all persons
 For pious persons, You are kind and merciful to all
 Your kind favour and kindness is there for all of them
 You are the owner settle all deeds on judgment day
 In your kind hands, the penalty and a prize is there
 All our worship is for You. Oh Lord of the two worlds
 All slaves big or small belong to you from the origin
 For all our needs your personality is kind and for us
 You give all one who calls you as You are a helper to all
 Guide us right path now, on the path who went away
 With Your graces and passed away on such path indeed
 But there will be no such way, which is ignored by You

Which misguide persons on such way due to your anger
This is the prayer of your slave and kind request for you
Accept Hafeez's prayer as you are the owner of the worlds

By

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Preface

In this book translation of details from the Urdu edition of the book *Surma Eqidat* is added by me upon its translation into the English edition and this book is well known and famous book which is written by Mohammed Ziaullah Narqi Ansari and who wrote this book in the Urdu language and which was translated into English language by me.

These details have been translated by me into English language from the above old book of the Urdu language and in which there are available some great achievements, as well as his commands and teaching of the students of the mystic way by Hazrat Jamal al-Bahar in the area of the Bhongir and which are not yet known to the general and special persons, are added in

this book and which are available in a very interesting style so for this reason, the readers will find great interest and attention in this matter. And for the above Urdu's book is given title is given as "*Surma Eqidat* " and the title I have given the title "Biography of Hazrat Jamal Al-Bahar" for my translated book's English edition.

Due to the above facts and details, if the readers will start treading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saint of the world Hazard Hazrat Jamal Al-Bahar(R.A.) is added in this book and this holy saint was passed away from the world many centuries and years ago.

Even though this is a small book, but due to its importance, it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of Hazrat Jamal Al-Bahar (R.A.) who was passed away from the world upon doing his great endeavours and many hard tasks for the teaching and propagation of the Islamic religion and the work of Islam and he was done in the Baghdad area so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great Saint and great spiritual master is not only it is difficult and but it is a very hard task as Hazrat Hazrat Jamal Al-Bahar (R.A.) was not only a great pious personality of his time in the area of Bhongir but he was also a great and famous spiritual master so, in brief, he was a great holy person of Allah of his time in the Baghdad region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Baghdad and around this region and also there was no such personality during his time in the world.

As the biography book of Bazrat Jamal al-Bahar is very short so for this reason, the translator's biography added as per the requirement of the length of pages in Amazon.com.

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In the praise of the Sultan of Bhongir

Oh, Shah, you are from the Baghdad, but you are world renown
 Your works are much famous around the region of the Deccan
 Oh, Shah, you were born in 873 Heigra and left for the Deccan
 And you have a link in the 6th lineage with Shah of the Baghdad
 Due to your arrival in Bhongir, the place become world-famous
 Shah was a pious person and holy and famous in the Bhongir
 So in the general public, your works became very much famous
 In the Bhongir from Kakatiya time you are very well known
 For Golconda campaign, Aurangazeb visited your famous tomb

On his visit, Aurangzeb knew his velayat and paid much respect
 Oh, Sultan, Hafeez is your slave so does his all pending works
 Kindly approve his book Surma Eqidat in all over the world
 Oh, Sultan helps not only Hafeez but all who visit your tomb
 Shah of Bhongir you are world-famous so being kind help all
 Your rule is since the time of Kakatia and still, you are famous
 Since passing of the centuries your name is famous in Bhongir
 Shah of Bhongir do not send empty Hafeez from your big door
 As your name is famous in the area as the helper of the poor
 He was pious, so Allah sent rains for a funeral upon his death
 This is miracle which was not seen at any place in the world
 His funeral washing miracle is recorded in this book in details
 So upon its reading, all will be surprised much at this event
 Due to this miracle, his status and position is great among all
 Allah will keep his position in the world and in the other world

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Surma Eqidat (Biography of Hazrat Jamal al-Bahar Bhongir)

Name :As per one tradition Hazrat Syed Shah Jamaluddin is well known as Jamal al-Quaderi and popular as well as famous with the title of Jamal Bahar and whose mausoleum of the light which is situated in the Bhongir and he was grandson in the sixth direct descendant of Hazrat Shaikh Abdul Quader Jilani (R.A). His name is Hazrat Syed Jamaluddin and his titles

(Alqab) are Jamal Bahar and Jamal Al-Bahr, but his great fame and popularity are attached to his title (Qitab) of Jamal al-Bahr.

Birth

As per one tradition he was born in the year 873 Heigra and as per another tradition he was born in the year 878 Hegira at the place of Baghdad city and his blessed birth which took place there. When he was at the age of 16 years, he was arrived in Warangal from Baghdad city directly via Delhi route for his onward journey to Bhongir town for the preaching and propagation mission work of Islam during the period of Sultan Mahmud Bahmani of Bahmani Kingdom in Bidar and he left this world in the reign of Sultan Quli Qutub Shah who was the ruler of the Golconda dynasty at that time.

He arrived in Bhongir town from Warangal and settled down there in the reign of the Kakatiya Kingdom of Warangal when Raja Pratap was de-throned there.

Spiritual lineage

He belongs to the Qadri order of Sufism (Tasawwuf). Some people claim that he is a Chishti. It may be so. However, it can't be denied that and the Sheikh was dominated by the precepts of the Qadri order. So it may be right but it is impossible to refuse in this matter that the color of Quaderia chain which was overpowering upon him always.

Brothers of the mystic way

It is stated that Hazrat Syed Jalaluddin is well known as Jalal Al-Bhar Quaderi Qudus who was the grandson of the Shaikh Abdul Quader Jilani (R.A.) in the eight direct lineages and whose tomb is there in village Urs in the district Warangal. And Hazrat Syed Hussain Baghdadi is well known as Jamal Bar Qudus and whose tomb is situated in Langer house near the Golconda fort in Hyderabad city. The above two persons who

were his friends as well as who belonged to the brothers of the mystic way.

Hazrat Jamal al-Bahar, Hazrat Jalal al-Bhar Mashooq Rababani Thani, and Hazrat Jamal al-Bar and who were brothers of mystic way and who were arrived in the area of the Deccan before the rule of the Qutub Shahi Kingdom of the Golconda. And in this way their blessed foot of favour and adherence which were touched the land of Deccan in the olden time.

His brothers on the spiritual path

Hadrat Syed Shah Jalaluddin famously known as Jalaal al Bahr Qadri Ma'ashoq Rabbani Thaani (May Allah shower His Mercy on him) whose blessed grave is in Warangal and Hadrat Syed Hussain Baghdadi famously known as Jamaal al Birr (May Allah shower His Mercy on him) whose mausoleum is in Langar Houz, Golconda, are his brothers on the spiritual path.

All three of the aforementioned saints came to the Deccan in the Qutub Shahi era on divine orders and illuminated it with their presence.

Hazrat Jamal al-Bahr when he arrived in Bhongir in the year 878 Hegira and at that time he was 16 years old. And as per another tradition he was 21 years old. It is also said that when he has arrived in favourable place of the Bhongir then he has arrived there in the position of the upside-down. Upon hearing the news of his arrival in Bhongir Qazi Ibrahim of Bhongir then at that time who was coming into his presence and who was the ancestor of the custodian of the present time of the mausoleum of Hazrat Jamal al-Bahar.

His tomb is situated in the Bhongir town of Nalgonda district, which is 30 miles far from Hyderabad city . As this is a famous old Sufi center and due to this reason people in large numbers

visit his tomb for the fulfillment of their desires and wishes from there.

His blessed grave is in Bhongir. He is a descendant of Hadrat Ghouse Azam (May Allah be well pleased with him) through 6th generations.

Hadrat Syed Shah Jamaluddin who was famous and well known as Syed Shah Jamal al Bahr Shah Qadri is a great saint of the subcontinent.

His arrival in Bhongir

It has been narrated that Hadrat Jamaal al Bahr (May Allah shower His Mercy on him) came to Bhongir in the reign of Rai Pratap who was the King of Kakatia Kingdom of Warangal in the year 894 Hegira. At this time, he was 16 years old and as per another narration he was 21 years old.

On hearing of his coming, the Qazi Ibrahim Sahib who was the Qazi of Bhongir and who proceeded before him and welcomed him and took him to his own house and who was the ancestor of the present time custodian of the mausoleum Qazi Fazal Ali. At the request of the Qazi Sahib, Hazrat Jamaluddin (May Allah shower His Mercy on him) stayed at his house for a period of three days and the Qazi Sahib served him with all sincerity and devotion during day and night.

On the southern side of the Bhongir fort in the deserted place, there is the land which is still well known as Qaziguda and on that land, there was the old house of the Qazi Ibrahim and in which Hazrat Jamal al-Bahar who was the first time stayed in Bhongir upon his arrival. So still there are found some signs of the house and one deserted mosque and some graves are found there and which are well known and famous archeological remains in Bhongir.

Once Qazi Ibrahim has asked with Hazrat Jamal al-Bahar with much respect the reason for his arrival in Bhongir by coming in the upside-down condition. Then at that time, he was said that “In this land, a large number of the holy persons of Allah are buried so for this reason to have the respect of them he came there in such condition.”

It is narrated that he has arrived in Bhongir after the dismissal of Raja Pratap who was king of the Warangal in the Kakatiya dynasty. And who was the ruler of the Kakatia kingdom of the Warangal before 1100 in the area of Telangana. And his capital was Warangal. As per reference in the monthly Urdu magazine Sabras of Hyderabad and in its special edition *Muraqa Deccan* on page number 25, it is mentioned that Mohammed Tughlaq (Ulugh Khan) who was conquered the Kakatiya Kingdom of the Warangal.

Selection of the place of residence

After some days, Hadrat Jamaluddin (May Allah shower His Mercy on him) selected another place for his stay and it is the same place of residence of the custodian of the Qazi Fazal Ali Siddiqui and this house was in different design in the previous time. Qazi Ibrahim Sahib got a house constructed on the desired spot. He also constructed a garden on the eastern side of the house and he also changed his residence along with Hadrat Jamaaluddin (May Allah shower His Mercy on him). Now the Qazi Sahib gave his Ba'yah (become his disciple by pledge) to Hadrat Jamaluddin (May Allah shower His Mercy on him) and served him day and night. Hadrat Jamaluddin (May Allah shower His Mercy on him) selected a room in this house and would remain busy in worship and remembrance of Allah in that room.

Upon construction of the house for Hazrat Jamal al-Bahar, Qazi Sahib was also shifted into another house and he was pledged on the hand of Hazrat Jamal al-Bahr and he used to be in his service for 8 parts of the day. One room in the house that was constructed for him and which Hazrat Jamal al-Bahar was selected that room in the new house for his worship and mystical exercises and in which Hazrat used to be engaged and would remain busy in worship and remembrance of Allah in that room.

It is stated that in the house of the present Qazi Sahib near drawing room at the left side of the hall there is one room which belongs to Hazrat Jamal al-Bahar in which he was used to be busy there in remembrance of Allah in that room and the room in the previous time which was in another design. Till now as per the following olden tradition this room is not used for the residence of anybody in the house due to respect of the Hazrat Jamal al-Bahar and the things of sandal which are kept in this room. And from this room sandal is being taken at the time of the Urs (death anniversary) ceremony.

Other conditions and circumstances

There were a large number of his favours, benedictions, miracles, usages and his worships and mystical exercise which were so much incomparable in the abstinence and piety, and the higher level of knowledge, and skill and due to these abilities of Hazrat Jamal al-Bahar the Muslim persons who were become his devotees and followers. Not only the Muslims of the Bhongir who used to become like a moth in his love and devotion and for this reason a large number of the people use to come to visit from far away places to enlighten their hearts with the lights of the lamp of the prettiness. There was the visit of the people of Islamic jurisdiction who usually with him and who visit him with devotion and ask with him advice in the Islamic law

matters and there will be held meetings of the discussions with him in his house. It means the people who will be in service of Islamic jurisprudence who will get his lessons and also they will have benediction from his service of the favour. It is also said that the people in the service of Islamic jurisprudence who were selected by him.

Other details

Looking at the piety, scholarly abilities, worship and remembrance of Almighty Allah and the miracles expressed in his hands, the populace of Bhongir were extremely devoted to Hazrat Jamaluddin (May Allah shower His Mercy on him). Not only the people of Bhongir, but people would come from far off and illuminate their hearts with the sight of his blessed face.

Often the officials in charge of religious affairs would come to the Sheikh. They would take lessons from him and draw benefit from his blessed presence.

This is also said that those people who were appointed for religious affairs were selected by Hazrat Jamaluddin (May Allah shower His Mercy on him) himself.

When Hazrat Jamaluddin (May Allah shower His Mercy on him) came to Bhongir, most of Bhongir has seeped in the darkness and gloom of disbelief and ignorance. However, the propagation of Islam by the Sheikh, his wise teachings, his scholarly talks, his magnanimous manners, his spiritual states, and his pure deeds caused people to embrace Islam. They would become the disciples of the Sheikh and become the very epitomes of:

Gradually, the darkness of disbelief was dispelled and the radiance of Islam spread all around.

He has much control over his soul that due to this reason for the engagement of his recital and remembrance of Allah he

could not have thought about his marriage. There was such his care and attention that he will use to care even talking with the women and refrain from this matter. But one small and un-adult girl who used to be in his service of the eating and drinking. Due to this reason in the ritual of the Urs (annual death anniversary) ceremony which was performed by the pious persons. In the tomb of the Hazrat Jamal Bahar, there is the prohibition of the entrance of the women in the inside of the Jali work (noun. Intricate ornamental openwork in wood, *metal*, stone, etc.).

As per the order of the Kingdom of the Qutub Shahi, there was the sanction of the daily grants to the servants of the tomb of the Hazrat Jamal al-Bahr as per their post and services to all of their lineages. And there is available writing which belongs to the year 1346 Hegira and in which it is mentioned that the present-day government which has discontinued all the above allowances which were mentioned as above.

Selection of the place of burial

After living many years in Bhongir he was selected his burial place in Bhongir and in this place his mausoleum is situated.

Hazrat due to his spiritual powers has been shifted an un-Islamic remain to the mountain of Ram Kundan in Bhongir. And due to his power of the usages, the priests were unable to oppose him in this matter. But there was not written the wealth of the Islamic religion in their fate so they could not accept the religion of Islam. But many other persons who have accepted Islamic religion at the time of the Hazrat Jamal al Bahar.

Hadrat Jamaluddin (May Allah shower His Mercy on him) himself selected the site of his grave. He then made Qazi Ibrahim Sahib, his caliph, and representative. and this custodianship coming in the family of the Qazi Sahib till the present time.

Death

It is narrated that once when Qazi Ibrahim Sahib had gone to Bidar upon selection the site of his grave for some work, Hazrat Jamaluddin (May Allah shower His Mercy on him) divined that “His last moments had come.” The Sheikh told the disciples who were present that “He is going to pass away now and that his body should be left untouched and undisturbed until Qazi Ibrahim Sahib came.” The Sheikh also said that “ When Qazi Ibrahim Sahib comes, tell him to place my body on a cot under the open sky in the courtyard and none should be allowed to come near my body. Whatever Allah wills will happen. After the intent of Almighty Allah is expressed and after the populace is calmed, Salaat al Janaazah should be offered and then I should be buried. There the Qazi was ordered in a dream to come back immediately.”

The Qazi woke up from his sleep and started for Bhongir on horseback as he had been ordered. Just look at his power that in his love he covered 100 miles in one night and reached Bhongir in the morning. However, before he's reaching Bhongir, Hazrat Jamaluddin (May Allah shower His Mercy on him) had passed away in the presence of Allah Most High.

There was no limit to the sorrow of the people, the common folk and the classes alike. The attendants informed the Qazi of the orders of the Sheikh.

The shaikh's holy body was sleeping in perpetual condition and there was no limit of the sorrow of general and special persons in the Bhongir. There were moving all sides the winds of grief and sorrow. Upon saying the final advice of Hazrat by the servants of the shrine then first Qazi Sahib and all the servants went to the pointed place of the grave and prepared the grave there.

Thus, the Qazi fulfilled the orders of the Sheikh and immediately after placing the body of the Sheikh beneath the open sky, it started raining. And look at the power and authority of the Friends of Allah that the body of Hazrat Jamaluddin (May Allah shower His Mercy on him) turned over and back of its own accord as if someone were giving him the funeral bath.

When the funeral bath was done in this manner, the rain stopped and the clouds dispersed. Everybody was astonished. As per the directions of the Sheikh, the Qazi buried the Sheikh where the great bounties of Almighty Allah were waiting for him.

As per the above advice of Hazrat Jamal al-bahar who left this world when his age was 53 years old and as per one another tradition his age was 48 years old.

Sultan Mahmood Shah Bahmani in the year 899 Hegira had appointed Aultan Quli as governor of Telangana and were also added his old estate of Golconda and Warangal. Afterward due to prevalence of the political disturbance in the Deccan and when in the year 899 Hegira Sultan Mahmood Shah Brahmani died then Sultan Quli declared himself as the Sultan of the Golconda kingdom and made Golconda as his capital. And declared himself as sultan of Qutub and he was ruled till the year 950 Hegira in the Golconda kingdom as per reference in the Sabras magazine on page number 61. As per details of the above years and as per details of year of arrival and death of Hazrat Jamal al-Bahar it is clear that he has arrived in the Deccan region after dismissal of Raja Pratap of Kakitiya kingdom during the rule Sultan Mahmood Shah Bahmani and he has died during the rule of Sultan Quli Qutub Shah of Golconda dynasty.

Many centuries ago he arrived in India from Baghdad for the preaching and propagation mission work of Islam and he was

greatly successful in Bhongir and got great fame and position in India, especially in the South of India due to his great endeavours and preaching of Islamic teachings as well as due to his great miracles.

For the above reasons, the large number of Muslims became his disciples and they adopted the right path of Allah. Due to his light of knowledge and wisdom as well as due to his preaching of Islamic teachings, large numbers of non-Muslim also accepted the right path of Islam of Allah.

He was among a great pious mystic person of his time.

When Aurangzeb Alamgir, the Mughal king of Delhi who was camping in Hyderabad for the conquest of the Golconda Fort and when he had heard about the reputation of his tomb for the fulfillment of desires and wishes and due to the fame of his miracles and for this reason he visited his holy tomb situated in Bhongir town to pay his respect there. As per his usual practice, Alamgir entered into the tomb and said “Asslam Alaikum” and received a reply from the tomb so for this reason he recognized his Vilayat (saintliness) and Alamgir also accepted his living saintly status upon his death and granted huge amount as a presentation for the mausoleum.

Since the time of the rule of the Sultan Aurangzeb Alamgir who was a perfect pious and Sufi person of his time the Urs ceremony of Hazrat Jamal al-Bahr which has become famous in all areas of the Deccan region.

Jali work (net work), well and drum house

In the beginning, one devoted person who was constructed inside portion of the tomb on a permanent basis. And after that another person who was among wealthy persons of the Deccan

who has constructed jali work around the grave in the inside of the tomb area and which was fallen down. Due to the non-acceptance of offering the Nawab Sahib was in the condition of grief and sorrow. One night Hazrat Jamal al-Bahar who informed Nawab Sahib for constructing a strong jali work in the tomb. So for this reason, a new jali was constructed immediately and probably a new jali which was constructed in the year 1001 Hegira year in the ceiling place of the old jali. There was an inscription date of making of the wooden door on its face but due to damage of the wood, the old door was removed. And it was difficult to read the details of the making of the door on its plate. But in the below the details are written as follows from the old door.

Mohammed Askar Razusab Lutfu Bilmalikya

1001 A.D. 999 Hegira

In the shrine building, there is permanent well and drum house which were constructed by King Nawab Nasir Doula due to his devotion. He was coming to visit the shrine to offer drum and grant personally and but he could not get the chance to visit and died at that time as per the fate of Allah.

After that Nawab Basheer Uddin Bahadur upon the birth of his son Nawab Moinuddin Doula Bahadur he has visited the shrine and he was offered his drum in the year 1300 Hegira and for maintenance of the drum house expenses, he was allotted one village from his estate to the government in this matter. So for this reason, drum house is working under the supervision of the custodian of the shrine building. There is the grant of Rupees 64.00 monthly available from the meeting expense of the drum house in the shrine building. On the outside of jali of the tomb in the courtyard, there is one grave and which belongs to Qazi Mohammed Jamaluddin and who was the father

of the present-day custodian of the shrine building. And who died on 29th Ramadhan in the year 1332 Hegira. And after him son Qazi Fazal Ali Siddiqui who is working as custodian of the shrine building and performing his Shariah law as well as his duties in the shrine building of Hazrat Jamal al Bahar. There is writing which belongs to the year 1346 Heigra year that there is no grant for drum house expenses as well as there is no system now beating of the drum available in the drum house.

His mausoleum which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there and for this reason there is large numbers of visitors throughout the year who visit the tomb to get benefits from there due to the kind grace of Allah the most Beneficent and Merciful.

The (Urs) death anniversary usually will be celebrated in three days with sandal ceremony and lighting of the tomb in Bhongir town on 13th Jamad al-Awwal every year. The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

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4. The biography of Hazrat Syed Shah Afzal Biabani (R. A.)

A BRIEF HISTORY: (1795 -1856 A.D.)



HAZRAT SYED SHAH AFZAL BIABANI (R. A.) A BRIEF HISTORY: (1795 -1856 A.D.)

BIRTH: Hazrath Afzal Biabani was born in 1210 Hijri (i.e., 1795 A.D.) at Kazipet Jagir, Dist. Warangal, Hyderabad State, India.

PARENTS: Hazrat Syed Shah Ghulam Mohiuddin Biabani (R.A.) and Hazrath Qasim Bibi Saheba (R.A.) were the parents of Hazrat Syed Shah Afzal Biabani (R.A.). Mir Qurban Ali, the then Collector, Warangal was his father-in-law.

NOMENCLATURE:

Some people say that ‘Biabani ‘ means the residents of the forest. Since they came to India and used to do prayer and meditation in the forest of Multan, (It was a part of

India at that time) the Sufis of that period used to do prayer and meditation generally in the forest. It was their inborn character.

It was the first time the name Biabani was suffixed to the name of Hazrat Ziauddin (R.A.) since he was founder of Biabani family, it is worthy to note that the descendants from Hazrat Ziauddin Biabani (R.A.) to Hazrat Afzal Biabani (R.A.) all used to pray and meditate in the forests and thereby kept the nomenclature of Biabani alive.

SAINT BY BIRTH:

Hazrat Afzal Biabani (R.A.) was a saint (Vali Allah) by birth. His mother said that there was something extraordinary in him right from the childhood. Some miraculous incidents were manifested even in his childhood. Once at the residence of her brother, Syed Murtuza Hussaini at Qutbi guda, Hyderabad, playing with children of his age (4 to 5 years old) in the courtyard, he dug a small pit (well), like the other children. But to their astonishment water was found in the pit dug by him, where as the other pits were dry. His maternal uncle said that Afzal Biabani would become a saint and a man of miracles in future by the grace of Allah.

SAINTHOOD

'Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.' (Al-Qur'an-Al-Younus-62).

Hazrat Syed Shah Afzal Biabani Rahmathullah Alaih said: "When I was immersed in worship and invocation in

the hills of Bhattupally village the chief sufi-saint Hazrath Sheikh Abd al Qadir Jeelani Gous-e-Aazam Dastageer Razi Allahu Taala Anhu, appeared and blessed me with sainthood. I got the opportunity of shouldering his palankeen (Palki)." With the kind blessings of Hazrat Sheikh Abd al Qadir Jeelani (R.A.) He became a great Sufi-saint of the rank of Hazrat Abu Yazeed Bistami (R.A.), Hazrat Hazrath Shibli (R.A.) and Hazrat Junaid Baghdadi (R.A.) of his time.

He said to his son: "I am very grateful to Allah because He has graced me with highest rank of sainthood (vilayath) and I have received it gratefully with His Grace and His Prophet's (p.b.u.h.) blessings.

"He (Allah) it is who hath place you as Viceroy (khalifa) of the earth and hath exalted some of you in rank above others.

"(Al-Qur'an-Al-Anaam-166). "We raise by grades whom we will," (Yousuf-76).

A PERFECT SUFI-SAINT

Zabta Khan, a military officer of the British army said that he did not have any belief in Hazrat Afzal Biabani (R.A.) as a Sufi-saint. Instead, he thought that Hazrat was a magician. Most of the military officers and soldiers of Hanamkonda and Bolaram Cantonment were the disciples of Miyan Jamaluddin (R.A.) a well known saint. Once in

his presence Zabta khan said Hazrat Afzal Biabani (R.A.) was a magician and whomsoever meets him becomes mad after him. Miyan Jamaluddin (R.A.) warned him not to use such insulting words and said that Hazrat Afzal Biabani (R.A.) was a perfect Sufi-saint (Kamil-va-Akmal vali Allah). According to his beloved son Hazrat Syed Shah Sarwar Biabani (R.A.), He was a saint of subcontinent India (Qutub-aqleem-e-Hind).

EDUCATION

"Read: In the name of thy Lord who createth. Createth man from a clot. Read: And thy Lord is the most bounteous." (Al-Quran-Al-Alaq-1, 2 and 3).

Hazrat (Hazrat Afzal Biabani R.A.) received primary education from his father and Faqirullah Shah (R.A.), a great scholar of Qur'an and Hadith and a Sufi saint at Fort Warangal. Once when Hazrat Afzal Biabani was going to Fort Warangal, in the evening his companions were left behind and it was getting dark. When he reached "Gunjshuhada" (Graveyard) a group of men bearing torches (Mashals) followed him. As soon as he reached Fort Warangal, they disappeared. This clearly reflects his reverence and grace of Allah on him.

Hazrat said that on account of the teachings of Faqirullah Shah R.A. his curiosity to learn more about the secrets of Islam and the spiritual power increased.

His father, Hazrat Syed Shah Ghulam Mohiuddin Biabani

R.A. taught him the 'way of knowledge' (Maarifat), the 'Mystical path' (Tariqat, the 'way of love with Allah' (Mohabbath-e-Haqiqui) which led him to the 'inner truth' (Haqiqat). He also blessed him with Khilafat and declared him, as his spiritual successor (Sajjada Nasheen).

After the demise of his father, his mother sent him to Hyderabad for further studies in the year 1807 A.D.

A strange incident on the way to Hyderabad which is a clear proof that Hazrat was chosen by Allah and destined to be a "Vali Allah" a friend of Allah in his boyhood only.

He said "When I was travelling from Kazipet to Hyderabad, I suffered from tonsillitis and pain in the throat. I felt thirsty and went in search of water. I reached a spring (Chashma) of fresh water. There I found a tiger and a wild pig roaring at each other. I was frightened. At that moment an old man with dark complexion appeared suddenly and offered me bread, I ate it and regained my strength. Later I learnt that the old man was Hazrath Khizr Alaih Assalam".

In Hyderabad, he put up at the residence of his maternal uncle Syed Murtuza Hussaini, at Qutbiguda.

The great scholars of Islamic studies and Sufi-Saints Moulavi Qutubuddin R.A., and Moulavi Sadrudin R.A. taught him the holy Qur'an, Islamic law (Shari'at), exegesis (Tafseer) of the holy Qur'an, the tradition (Hadith) and the principles of Jurisprudence (Fiqh). He

learnt by heart the Holy Qur'an at the age of 12 under the supervision of above said great scholars, which is a great achievement and honour for a boy of 12 years.

"The Beneficent. Hath made known the Qur'an".

(Al-Qur'an-Al-Rahman 1 and 2).

PIOUS COMPANY: "O ye who believe! Be careful of your duty to Allah, and be with Truthful (Sadiqueen)". (Al-Qur'an-Al-Tauba-119).

In Hyderabad, Hazrat Afzal Biabani R.A. used to join the pious company of Hazrat Syed Shah Ghulam Ali Quadri Al Mosavi R.A., a cousin of his father, who was a perfect Sufi-Saint (Vali Allah), who use to invoke the name of Allah (Zikr) day and night. It is said that he did not sleep nor take rest for years together, and was found to be in deep meditation. Hazrath Khizr Alaih Assalam used to meet him once a week.

Hazrat Afzal Biabani R.A. said, "Once I heard the invoking sound of 'Kalima-e-Tayyaba' from the heart of Hazrath Ghulam Ali Quadri Al Mosavi R.A. while he was sleeping. The body was in deep sleep but his heart was invoking Allah. Immediately I circumambulated around him and stood before him with respect. Then he woke up and asked me 'what have you observed' "

I replied, 'your heart (Qalb) was invoking Allah when you

were asleep. He expressed his happiness and blessed me saying, "O Allah bless him in the same manner as you have blessed me". Then he showed me the method of reciting the 'Kalima-e-Tayyaba'.

"The path of those whom thou hast favoured."
(Al-Qur'an-Al-Fathiha-6).

From that day Hazrath started to practice the invocation of 'Kalima-e-Tayyaba' in retreat (Gosha Nasheeni) along with the practice of self-effacement (Faqr).

Raushan Khan, a disciple said: "One day I saw Hazrath Afzal Biabani R.A. was sleeping, but his heart (Qalb) was invoking the 'Kalima-e-Tayyaba'.

WORSHIP

"Who are constant at their worship. And those, who are attentive at their worship. These will dwell in the gardens, honoured."

(Al-Qur'an-al-maarij-23, 24 and 35)

Following the sunnat of Holy Prophet, Hazrath Afzal Biabani (R.A.) had adopted worship, invocation and meditation in the secluded caves of hills in the jungles for gaining complete defiance and control over sensual pleasures and desires. He used to go to the hills of Papannapet in Medak District of Hyderabad state. where he invoked the name of Allah, performed prayers (Namaz) and meditation. Thus he glorified Allah the Almighty day

and night.

"Remember Allah with much remembrance."
(Al-Qur'an-Al-Ahzab-41)

At the age of 28 he left hills of Medak and came back to Kazipet, where he continued worship (Namaz), invocation (Zikr) and meditation in the cave of Bhattupally hills (not far from Kazipet village) by renouncing the world: A hadith quoted in Ibn Majah: The Prophet Mohammad (P.B.U.H.) said: Renounce the world and Allah will love you, and renounce what people possess and people will love you.

Even after several hurdles he spent his entire youth to kill his 'Nafs' denying all worldly desires and pleasures and achieved a high degree of self- denial and self- control.

In the Bhattupally hills his constant and rapt worship (Namaz), Invocation (Zikr) and meditation reached great heights and he was graced with celestial illumination (Tajalli-e-Ilahi) of the Merciful Allah. He was continuously encircled by the divine light, for 12 years, in which immersed himself and experienced the spiritual delight, so much that he rather lost his physical senses. Although his back was eaten by white ants, he could not feel the pain of the wounds. During this period as he had sat motionless (in Qaida) for a long period (i.e., 12 years) his thighs and shanks were stuck together. They started bleeding when he stood up. The scars of white ants' bite on his back was seen by his son Hazrath Syed Shah

Sarwar Biabani (R.A) and several disciples. He spent that entire period in a state of intuition.

He said that during the worship some evil spirits used to come and try to interrupt , but he had dismissed them all.

While he was deeply in worship under a tree on one of the hills near Kota cheru (tank) he was again graced with the celestial illumination of the merciful Allah.

Once on the hills of Boda Gutta (Behind Kazipet, station) he was graced with the Divine light. His son Hazrath Syed Shah Sarwar Biabani (R.A) said" "once I accompanied my father from Hanamkonda to Kazipet, at Bundum tank (behind Regional Engineering College, Warangal) he hugged a tree and wept saying. 'I witnessed a glimpse of divine light (Tajall-e-Ilahi) on this holy tree during worship, on a nearby cliff where a genie (Jin) used to come and obey me". This cliff is called Kohitoor-e-Sani by his disciples.

According to a hadith, Hazrat Mohammad (P.B.U.H) said: "The scholars of my Ummat (followers) would be the rank of the prophets of Bani Israil."

Hazrat Afzal Biabani (R.A.) was a so great saint and scholar that he was graced many times and continually with the celestial illumination of Divine light, whereas generally friends of Allah (Aulia Allah) were graced with Divine light once or twice in their lifetime for a moment

only.

It is said, once during meditation a piece of burning coal fell on his thigh, but he did not feel the burning sensation as he was completely immersed in meditation.

He used for prostate inversely (Sajda-e-Maakus) in a cleft of hills of Bhattupally, Bodagutta and Bundum tank. He used to spend the entire night in four long Sajdas inversely. On witnessing the light of Divine Essence (Noor-e-Zat-e-Ilahi) during one Sajda he used to perform another Sajda to show his gratefulness to Allah, in this way he used to perform four Sajdas till the dawn.

"If ye give thanks, I will give you more."
(Al-Qur'an-Al-Ibrahim-7).

Apart from all these worship, invocation, meditation and fasting, he used to weep in fear of Allah and in gratefulness for his blessings in such a way as a calf's cry of weeps for its mother cow. It is called Geeria-Va-Zari. He used to pray for the grace of the merciful Allah. For the Friday's prayers he used to visit Jamaa Masjid, Hanamkonda.

MIRACLES

(Part-1)

CONTENTMENT (QANA'AT): when Col.Davidson, the then British Company's Resident learnt about the piety of Hazrat Afzal Biabani (R.A.), his huge expenses on his family, guests and monastery, from his disciples, who were working at the cantonment, he devotionally offered grants (i.e, including lands of Waddepally and Madikonda villages) sanctioned by the Nizam of Hyderabad to Hazrat . The letter was communicated through Mirza Zulfam Baig, a Military officer. But Hazrat asked the bearer of the letter, Mirza Zulfan Baig, to throw the letter given by the white man, in the well. Mirza hesitated to do so. Hazrath warned him, if he wanted to come to him, he should first throw, that gift deed in the well. Mirza had to comply with the orders of Hazrath, and threw the letter in the well. Hazrath said that Allah alone is the giver and whatever he receives from Allah is enough for him.

Hazrat Syed Shah Ghulam Sarwar Biabani Saheb, Sajjada Nasheen, narrated that when he was Honourable member of State Wakf Board, the Secretary, informed him that the lands of Waddepally and Madikonda are still the property of Hazrath Afzal Biabani (R.A.), for which he demanded to pay the Wakf tax / revenue. Hazrath Syed Shah Ghulam Sarwar Biabani Saheb, informed the secretary, Wakf Board, that his great grandfather rejected that offer, hence he also hereby rejects the gift of lands. He neither took charge of the lands nor paid the Wakf revenue, as he had to follow the will of his great grandfather, Hazrath Afzal Biabani (R.A.), whatever

Allah had given them is enough for them.

EFFECTIVE PRAYER: Once the Warangal district was severely affected with drought. There was no water for irrigation and even for drinking purpose. Ali Hussain and some disciples approached Hazrat Afzal Biabani (R.A.) to pray Allah to bless with sufficient rains. First of all he refused to do so. After repeated requests, he along with his disciples went to the Laal tank situated near Kazipet village. Which was empty and dry. After doing Vuzu (ablution) he sat in the middle of the tank, offered Namaz and prayed for the rains by prostrating Sajda. The people observed that clouds were formed over the sky and within a few minutes it started raining heavily, streams began to flow and the tanks were full. Hazrat and his disciples returned to their homes fully soaked in the rain water, farmers were very happy. His prayer never went unanswered.

"Lo! My lord is indeed the Hearer of Prayer".
(Al-Qur'an-Ibrahim-39).

MIRACULOUS TREATMENT: Mirza Abdullah Baig was suffering from Asthama, bronchitis, as the disease was very chronic, the doctors declared it as incurable. Then he approached Hazrat and requested to bless him and pray for his health. First of all Hazrat asked him to take treatment from a doctor. One day his condition became very serious. The Hazrath offered him a jug full of buttermilk and asked him to drink the entire buttermilk, saying that Allah will bless you with health. And from that

day his condition improved and he became quite healthy by the grace of Allah. The disease did not relapse again.

TREATMENT: Once Mirza Zulfan Baig (a disciple of Hazrat) went to North India. Unfortunately, his face, hands and legs were affected with paralysis. Many doctors treated him but it was beyond their treatment and him to his fate. Mirza felt discouraged. He wept days and nights and remembered Hazrat for his help and slept. According to Mirza, he saw Hazrat in his dream, he narrated his condition. Hazrat did not say anything. When he requested him third time for his help and blessings, then Hazrat said "Zulfan Baig you become healthy. Wake up, come and meet me." When he woke, up he was astonished to find himself in perfect health. There was no sign of any paralysis on his face and limbs. It was nothing but the blessing of Hazrat and the grace of Allah.

EFFECTIVE PRAYERS FOR CHILD: On invitation of his disciple, one day Hazrat attended a function at Mustayeedpura, Hyderabad. In that function some persons under-went rite of initiation (Bai'at) and became his disciples. A disciple's wife who was childless requested him to pray to Allah to bless her with a child. Hazrat prophesied that she had no children in her fate. The entire family members became heart broken and began weeping and they fell on his feet and requested him many times. He pitied and assured that they would be blessed with a child with a condition that the child should be named after him whether it be a male or female. Accordingly, they were blessed with a female child named her "Afzal Bee". Hazrat

was so kind hearted that whoever approached him seeking his blessings was never disappointed.

PREACHING OF ISLAM (1833-1856 A.D)

In those days most of the Muslims of south India were not on the straight path. They were led astray (Gumrah) by bad companions. Especially the military men of Lasker (Hanamkonda) and Bolaram (Secunderabad) involved themselves in worldly affairs when led them to forget 'Allah', prayer (Namaz), Islamic principles, social and moral values.

To stop the day today deterioration of Islam, Hazrath Mohammad (P.B.U.H) appeared in Hazrat Afzal Biabani's dream. . He ordered to preach religious ideas based on equality and believe in existence of one God, 'Allah', and the Islam among the people of south India, especially among the military men, as they were good at heart. In order to bring them on the right path Hazrat Afzal Biabani (R.A.) took the responsibilities of preaching Islam among the people and led the glorious foundation of preaching of Islamic Principles and social reformation in south India.

Hence at the age of 40 years, Hazrat Afzal Biabani (R.A.) in 1833 A.D. (1250 Hijri) having replete with much knowledge of Islam and sainthood dedicated himself for this holy work of preaching (Tableegh) to make the people know Islam and the teachings of Holy Prophet, Hazrath Mohammad (P.B.U.H). Responding to Hazrat Afzal Biabani's apt involvement in preaching Islam, the people

started following Islamic Principles and established worship of Allah (Namaz).

According to captivated by the inner beauty of the Islamic preaching most of the people abandoned, ill habits and followed his teachings for purification of their souls.

The people of south India and especially the military men of Hanamkonda and Bolaram Cantonments ran on the rail of Islamic preaching and became disciples and devotees of Hazrat Afzal Biabani (R.A.).

Those who were obsessed of their misdeeds of the past felt guilty and realised themselves and prayed Allah, the Merciful of forgiveness, through their spiritual master (Murshid), Hazrat Afzal Biabani (R.A.) who was nothing but the deputy of the Prophet (P.B.U.H) and got the blessings of Allah.

To gain more knowledge in the pious company of, Hazrat the followers came to Kazipet. They were taught the Islamic law (Shariath), the 'way of knowledge' (Maarifath), inward truth (Haqiqat), methods of Islam (Tariqat), 'the way of love with Allah (Mohabbat).

A large number of people stood by him and became his disciples (Mureed) and pledged loyalty (Bai'at) shunning all their misdeeds and adopted straight path.

A number of people of south India even embraced Islam because of effective his preachings, teachings, miracles, social and moral support in their need, humanly behaviour and principles and equality of the Islam. Some of the disciples by doing rapt prayers, fasting, invocation and meditation and dedication became saints (Valli Allah). While few of them have been blessed with sainthood by

Hazrath Afzal Biabani (R.A.) directly. Viz Hazrath Mohammad Khan, Hazrath Shamsuddin Khan, Namdar Khan, Mirza Zulfan Baig, Mohibullah Khan, Bannay Miyan (Azam Khan of Aurangabad), Syed Akbar Rahim, Sarwar Shah, Abdunabi Shah and Syed Shah Sarwar Biabani, Sahibeen Rahmatullahim Ajmayeen.

MOHAMMAD KHAN SAHEB AND SHAMSHUDDIN KHAN SAHEB

Mohammad Khan was a military officer who lived for some time at Hanamkonda Cantonment. He was a very pious man and fond of Allah. He was very fond of the company of Sufi-saints. He believed that the association of Sufi-saints was a sure way of gaining the grace of Allah through which one could attain salvation. So, he visited a good number of Sufi-saints at various places. He was in search of a perfect spiritual master (Shaik-e-Kamil).

One day he approached a learned man in Hanamkonda for learning the Divan-e-Hafiz, a poetic collection of Hafiz Sherazi. The learned man said that he was the right person to teach him the Holy book. He further said Hazrath Syed Shah Afzal Biabani was an authority on it. So he advised Mohammad Khan to visit Hazrat Afzal Biabani.

Mohammad Khan visited Hazrath and humbly requested him to teach Divan-e-Hafiz. He kindly accepted his request and taught him not only the book of Divan-e-Hafiz but also the ‘way of love with Allah’ and how to seek his

divine love. Mohammad Khan's heart overflowed with joy when he listened to Hazrath's teachings, as he was a true lover of Allah and he used to worship Allah day and night. Hazrath, blessed him with sainthood.

Thus he worshipped Allah for (12) long years continuously. He got delight in worship. He was oblivious of this world. He never thought of his family and never returned to his house.

His family members and relatives thought that Khan Saheb became the victim of black magic, they wanted to get him back to their family. The responsibility of bringing back Khan Saheb was laid on his younger brother Shamsuddin Khan Saheb. Shamsuddin Khan Saheb met Hazrat. In his anger he argued with and put many questions about his brother in an indecent manner. Hazrat, without anger or ill feeling, simply asked Khan Saheb to look into the well nearby for the answer. As soon as he peeped in the well his condition changed. He tore off his clothes and ran to Bhattupally hills. Thus Hazrat blessed him with sainthood. He was immersed in prayer and meditation for a period of two months.

A SYMBOL OF NATIONAL INTEGRATION COMMUNAL

HARMONY AND SOCIAL JUSTICE

"And He (Allah) it is who hath produced you from a single being (Al-Qur'an-Al-Anaam-99).

As it is said in the holy Qur'an that all human beings are the offspring of the first man (I.e. Adam Alaih Assalam),

there should not be any discrimination among the people as all are equal. The sufi-saint Hazrath Afzal Biabani (R.A.) attempted to remove the barriers of caste, creed, language, religion and region and provided a broad opportunity to make available to the local milieu a get-together. He was Qazi of Warangal district and Jagirdar (Land- Lord of Kazipet village). But he was averse to the life of a feudal Lord and never wanted to live in the Haveli (a village oalace). He preferred to live in a hut like any other poor man. His mother objected to it she was of the opinion that he had to maintain the dignity of his social position as a Qazi and Jagirdar. He politely convinced her and made the way clear to reside in a hut, this change delineated other changes in various aspects of his life apparently breaking the barriers between the life of the master and a servant. He willingly opted for the dress, the food and lifestyle of a poor man.

Haji Mohibullah Khan Saheb from Delhi and Namdar Khan Saheb, a servant in the army at Bolaram in Secunderabad, wished to join the circle of Hazrath Afzal Biabani (R.A.) as a disciple. When they went to his hut at Kazipet, they were informed that he was in the hut of a Hindu weaver (Padmashali) who was his immediate neighbour and friend, when they found the great Sufi resting his head on a stone and sleeping on the ground. The eagerness of the Sufi-saint to live closer to the hearts of the people shows nothing except his willingness to share their joys and sorrows as members of one family and

thus strengthen the integrated set of the society.

Some members of the army contingent stationed at Hanamkonda waited upon the Qazi Saheb Hazrat Afzal Biabani (R.A.) and requested him to lead them in Eid prayer at Hanamkonda. They brought a horse for his ride. He asked for two more horses for his friends. People were taken aback to see that those friends were the Hindu weavers riding along with Hazrat. He wanted to share the joys of Eid with his Hindu neighbours.

At Papannapet in Medak there was a Hindu dyer (Rang Raze), who used to offer Hazrath Cigar.

To enjoy his company Hazrath developed the habit of smoking cigar. When the wife of the dyer Rukna Bai, died, Hazrat followed the lady funeral and attended the cremation of the Hindu lady and expressed his sympathy for the bereaved family.

The Historian like Henry George Briggs, Azam Jung, Chirag Ali and Syed Hussaini Bilgrami, all agreed that the 18th and 19th centuries witnessed the administration of the state of Hyderabad at its descent watershed , for the purpose of collection of land revenue territories was framed out and assigned to contracts called Sahukars. They exercised all manners of coercion to collect the revenue from cultivators. The member of the collection staff had to be fed by the villagers and forced-labourer were engaged to help the tax collectors. Obviously enough the worst hit in this gruelling situation where the members

of the scheduled caste, scheduled tribe and backward class of the village community. Practically there was no relief available to them through administrative channel. Happily, indeed, Hazrat Afzal Biabani (R.A.) appeared on the scene. He had his style of experimenting his own way of life which enabled him to attempt to ward off the human malady, facing the community at his grass roots and his stake was no doubt a great success.

Some Arabs who belonged to the collection staff of a revenue contractor went to the Wada of the Kazipet village to catch hold of a forced labourer (Begar) to carry some luggage to Madikonda, about four kilometers from Kazipet village. The scheduled caste people were well aware of the cruel behaviour of the collection staff, they disappeared from the scene. Only Hazrat Afzal Biabani (R.A.) remained squatting there in identical costumes, capcha, lungi, a blanket on the body and a stick in hand. The Arab had no hesitation to ask him to carry the head load to Madikonda. He unhesitatingly complied with. The person walking behind him observed that the luggage was floating in air about a foot above his head. They astonished at this miracle and fell on his feet, and begged for his mercy. They also promised that they would not engage any scheduled caste brother as forced labour in future. They became his disciples.

Thus Hazrat Afzal Biabani (R.A.) saved the scheduled caste people of Kazipet and nearby villages from forced labour. It shows his act of social justice against

oppression, protection of human rights and uplifting of the down trodden. Hazrat Afzal Biabani (R.A.) used to teach his disciples high morals like simplicity, social equality and to serve people irrespective of their caste, creed, language, religion and region.

For this reason lacs of people belonging to different religions are devotees and followers.

Thus he proved himself to be a symbol of national integration, communal harmony, social justice and protector of human rights.

Even today, Hazrat's Shrine (Dargah) at Kazipet is much thronged and revered by Muslims, Hindus, Christians and Sikhs alike.

It is observed that most of the Hindu families of Kazipet and neighbouring villages bring the bride and bridegroom to this holy shrine (Dargah) immediately after the marriage to get the blessings for the newly married couple before they get to their homes.

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Connection of translator's family members with Qazipet Jagir

Connection of author's family members with Qazipet Jagir (in brief) When my grand dad Shaikh Dawood reached Kazipet on his transfer from another place and he

was attracted by the teachings of Sufi Centre at Kazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani R.A., the successor and son of great Sufi Master Hazrat Syed Shah Afzal Biabani R.A.. When my grand dad became his disciple he left immediately the following things. 1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak. Due to kindness and favour of Hazrat Syed Shah Sarwar Biabani R.A. My granddad had got the job of Muntazim Dargah Sharif (superintendent) and a plot of land of 1000 yards in the center of Kazipet. On this plot my granddad had constructed a big house (GULSHAN MANZIL) on 500 yards and one big garden on 500 yards. At Qazipet Ja my dad, Mohammed Afzal and myself (Mohammed Abdul Hafeez) were born there. After many years of service at Kazipet Dargah Sharif with great fame and good name my granddad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maid as she never thinks to leave the place. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture in her foot. But due to her great love for the great Sufi Centre at Kazipet Jagir upon her death, we had taken her dead body to Kazipet Jagir from Hyderabad and was buried at the back side of the tomb of her Murshid Syed Shah Sarwar Biabani.R.A. During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul

Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R.A., and Hazrat Syed Shah Sarwar Biabani R.A., at Jazipet Jagir on a regular basis.

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WEB SITE OR SOURCE/REF Hazarth Syed Shah Afzalbiabani (R.A.) Hazarth. Afzalbiabani (R.A.) a Great Sufi of India ... Hazrath Syed Shah Ashraf Biabani Rifayee Al Qadiri Quds Allahu sirrahu ...
www.afzalbiabani.org/indexii.html - 14k - Cached

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5. The biography HAZRAT SYED SHAH SARWAR BIABANI (R.A.)

AR–RIFAYEE AL-QADRI Hazrat Syed Shah Sarwar Biabani Ar- Rifayee Al-Qadri Rahmathullah Alaih was a great sufi-saint. He had been in the service of humanity since his boyhood. He attained sainthood at an early age. He loved the simplicity. He was a hospitable and charitable man. His life and teachings are worthy to ponder upon.

BIRTH AND PARENTAGE: Hazrat Sarwar Biabani was born on Friday, the twenty seventh Zilhajjah 1258 Hijri (1843 A.D.). Hazrat Syed Shah Afzal Biabani Rahmathullah Alaih was his father. Hazrat Pasha Begum Saheba was his mother. She was the daughter of Hazrat Mir Qurban Ali Saheb, who was the then District Collector, Waranga HAZRAT SYED SHAH SARWAR BIABANI (R.A.) AR–RIFAYEE AL-QADRI Hazrat Syed Shah Sarwar Biabani Ar- Rifayee Al-Qadri Rahmathullah Alaih was a great Sufi-saint. He had been in the service of humanity since his boyhood. He attained sainthood at an early age. He loved the simplicity. He was a hospitable and charitable man. His life and teachings are worthy to ponder upon.

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her love and affection for her son for a long period, as she died only seven days after his birth. 1. Unfortunately, she could not bestow her love and affection for her son for a long period, as she died only seven days after his birth.

EDUCATION

He was brought up at his maternal grand father's house in Hanamkonda till he attained the age of eleven, as his mother died when he was only seven days old. As his grandfather was transferred to Karimnagar his Bismillah Khani was celebrated in Karimnagar in the presence of his father. He received his primary education from the great teachers like Moulavi Vali Abdullah Saheb Ar-Rifayee, Moulavi Sarwar Shah Saheb, Mufthi Badaruddin Saheb and Moulavi Shah Ali Saheb Mahajir Madani at Warangal.

He showed at most interest in reading good books. He read a good number of sacred books. He almost by heart Ghayas-ul-Lughat, a dictionary. We find the easy flow of words and clarity of thought in his writings. His handwriting was very superb. His speech was very marvelous. His deep immersion in the study made him oblivious of his surroundings. According to his disciples once he was reading an interesting book. He almost immersed in it. A cobra had fallen beside him from the roof of the house. He was reading and reading, though the hissing of the snake was audible. He did not care a pin. Such was his devotion in the study. He had a very good memory and acute perception. He was able to recollect

what he had studied in his childhood. His father brought him to Kazipet after completion of eleven years. He sent his son to Hyderabad for further studies. But he brought him back when he learnt that cholera was spread out in Hyderabad. He never sent his son again to Hyderabad for any further studies, as he felt that his son can continue studying at Kazipet besides learning many other things from him.

LOVE OF HIS FATHER

Hazrat Syed Shah Sarwar Biabani (R.A.) was a lucky man as he had a very loving father. His father loved him very much. Once Hazrat Syed Shah Sarwar Biabani (R.A.) was taken to Pakhal (Lake) by his maternal uncle Hazrat Mir Turab Ali Saheb, who was a Thahsildar at Narsampet Taaluqa. He wanted to see the beautiful lake of Pakhal and the flora and fauna of nature. His father felt very much the absence of his son. He worried a lot and sent a messenger to bring him back. Another time, Hazrat Sarwar Biabani fell ill with tonsillitis in his uncle's residence. His father could not bear the thought of his son's illness. He prostrated before Allah (Sajda) and wept bitterly. He prayed to Allah that his son would regain his health and he would be blessed with long life. He uttered, 'How a young man dies when his old father is alive.' He became unconscious then. When he came to consciousness, he found his son healthy. His son was alright on the strength of his father's blessings and the grace of Allah. His father died six months after the

incident had occurred.

He was so affectionate; he used to share his meal with his son from one plate only.

He built a tiles house for his beloved son, which is present now. He himself worked to construct it by lifting wooden beams.

Hazrat Sarwar Biabani respected his father and the spiritual Master (Murshid). He loved him very dearly.

His father declared him as his successor and shouldered the responsibility of Qazaat when Hazrath Sarwar Biabani (R.A.) was only (16) years old. He had endowed his son with the ways of knowledge (Marifat) and blessed him sainthood before he died.

Mohammad Khan Saheb and Hazrat Sarwar's aunt said that Hazrath Afzal Biabani prophesied 'Allah might bless my son like me at the age of forty, as he have been on my path.'

It was said that after the death of his father, he was grief stricken one day in his dream his father said, " I am ever with you, I have not gone anywhere". He also hugged him very affectionately.

CHARACTER

As the proverb goes child is the father of a man from childhood onwards he had been brought up in the line of Sufi-saints. Sunnet-e-Nabavi says: One has to stand before one greets a person as a mark of respect. So, he never deviated, it, whenever he greeted a person, whether he was an elder or a younger, he used to stand and greet. He respected elderly persons. He never allowed anyone to touch his feet for paying obeisance. He always offered his guests the smoke-pipe (Hukkah). He respected everyone paying due attention to them. He disliked back biting. He was never blind to others faculties. He used to give a polite hint to rectify there faults themselves. He never hurt the feelings of others. As the Quran preaches: One should not hurt the feelings of others. He was very dear to the people of his Jagir. He addressed them with great respect by saying ‘Aiah’ (It is a word of respect in Warangal). He spoke to them in their own language i.e., Telugu.

He was very simple in his appearance and ways of living. He wore a Kabcha (Kurtha) and Lungi and a rural (turban) on his head. Whenever visited a function he wore a white Angerkha and a white turban. He was not fond of possessing a number of dresses. He had only two to three pairs of clothes. He used to Question why we should adorn our body, which is perishable.

He used to sit only on a bench in his drawing room, when he received guests. He never hesitated to sit on the floor or on a stone near by in the premises of Dargah Shareef.

He never liked to listen to his disciples praising him. He humbly told them that he was not worthy of any praise as he was a servant of Allah and a (keeper) sweeper of that holy shrine.

He was very hospitable to his relatives and the disciples. He never allowed them to go hungry. He happily fed them. He treated them well.

He was a kind hearted person. He patiently listened to the sufferings of the people. If anyone wept during their narration of the sufferings he too shed tears for them. He had a kind word for them. He used to console them by offering possible help.

Once Shafquath Ali, who suffered from piles expressed his hardships in tears. Hazrat also wept with him one day a man whose hands were tied up with a rope was brought to him. He pitied him that he was cruelly treated. He said, that only the sinners are tied up their hands and brought to the seat of judgement on the eternal day.

He as a dispenser of justice to the people of his Jagir and as a Qazi judged the things in a right way and delivered judgement. On submission of the statement of revenue collection of his Jagir area, the officials concerned advised him to increase the revenue by levying more tax on the lands. But he never yielded to their advice. Moreover, he said that as a Jagirdar he had to listen to the problems of his Jagir people and solve them in a just way. How he could add to their problems by levying more. He also said that he was happy with what he had and what he deserved.

One-day Karim Baksh complained that Hazrat's son employed a servant who had worked at him previously. He requested him to do justice. Immediately he ordered his son to return his servant to Karam Baksh.

As a Qazi also he issued ‘Fatwas’ after having judged the things rightly.

He had great respect for the scholars. Many scholars of those times visited him for his blessings. Among them, these were very prominent: Moulavi Abdus Samad Saheb Moulavi Mohammad Tahseen Saheb, Moulavi Wajihuddin Saheb, Moulavi Nadiruddin Saheb, Moulavi Anwarullah Khan Saheb alias Nawab Fazilat Jang Bahadur, the founder of Jamia Nizamia. They were all from Hyderabad. He had given them cordial welcome. He showed them his utmost hospitality.

One day Nawab Fazal Jang, commissioner and Sheik Abdur Raheem, Secretary to the Government of Hyderabad State in the Revenue Dept. Visited Qazipet to have his blessings. He simply stood up from the bench (Takhat) and greeted them politely and shook their hands affectionately. He requested them to sit on blank of it spread on the floor. But when Moulavi Anwarullah Khan Saheb (The founder of Jana-e-Nizamia-Hyderabad) visited Khazipet to get the blessings of Hazrat and to participate in the Islamic discussions, Hazrat offered him a seat beside him on the bench. He also accompanied him with great humility up to the carriage. This shows that he had given more regard to Islamic scholars than to the officials and noble men.

**MIRACLES OF HAZRAT SYED SHAH SARWAR
BIABANI (R.A.)**
(Part-1)

Hazrath Syed Shah Sarwar Biabani Rahmathullah Alaih, miraculously cured a number of patients who had been suffering from serious ailments. Some of his miracles are narrated here so that we can have an idea how powerful is the Grace of Allah.

Once Badi Begum was attacked with cholera. As she had suffered a good number of loose motions and vomiting in a day, she became unconscious. Her daughter brought her to the Dargah Shareef. As soon as Hazrath Sarwar Biabani had entered into the Dargah Sareef, she holds the feet of Hazrath and wept bitterly for his blessings and prayers for curing her mother. He consoled her that he would pray to Allah for her recovery and she would soon recover from her illness. She, in her anxiety was not satisfied with it. She, still weeping, insisted for immediate cure. He again reaffirmed that she would certainly regain her health and live for a long time. Then he entered into the holy shrine (Dargah Shareef) and offered Fathiha. He came out of the holy shrine and looking at the holy tomb he uttered that people would not come here to die or to suffer from diseases. If that was so why they should come all the way to Kazipet Dargah. Later, after a little time Badi Begum had come to consciousness by the Grace of Allah. She regained health within a week.

Afzal Begum Saheba who was suffering from severe tonsillitis came from Hyderabad to Kazipet Dargah (shrine). Her pain was so acute that she could not drink even water. Her relatives requested Hazrath to pray for her cure. He gave them the holy ash (Vodi Shareef) to be swallowed by her. She swallowed the holy ash. She was cured completely and regained her health by the Grace of Allah.

Manjli Bee (sister-in-law of Hazrat Darvish Mohiuddin Saheb) fell ill with the plague. She was a resident of Hyderabad. The disease was at the primary stage on the day of arrival. Hazrat Darvish Mohiuddin Saheb took her to Kazipet. Her husband and her mother also followed with her. She felt pain in her armpits and her temperature was raised at dawn of the next day. On the same day by 8.00 p.m. itself, she became unconscious because she had been running a high temperature. Hazrat Sarwar Biabani was informed about her condition and severity of the disease. He asked them to make her swallow the holy ash (Vodi Shareef). Hazrat Darvish Mohiuddin Saheb who brought her here felt sorry for her condition and expressed his anxiety to Hazrath Sarwar Biabani Saheb. Hazrat Darvish Mohiuddin Saheb told Hazrath that he had brought her here keeping full confidence in the miraculous powers of Hazrath to cure her. But she became unconscious and her condition was serious. There were no other medical facilities here except Hazrath's blessings and the Grace of Allah. Hazrat Darvish Mohiuddin's anguish grew. He further said in his anguish that it was 9.30 p.m. then. As there was a train to Hyderabad at 12.00 midnight, he would wait up to 11.30 a.m. If her condition would not have been changed by then, he would go to Hyderabad to fetch a doctor to treat her. He further demanded that he would not leave Hazrat to go away unless her fever was controlled. Hazrat was surprised at this. He uttered 'Allah, Allah'. Then he gave her some medicine. By ten p.m. her fever was controlled and the pain in her armpit was also relieved. By 11.00 p.m. She was completely cured of her disease by the blessings of Hazrath and the grace of Allah. Hazrat was inquired her about her health. She said that she was free of fever and pain. Then Hazrath advised them to take her home. He also left for his residence.

Fayaz Ali Khan fell ill when he was in Anda. He remained unconscious for ten days. His wife who was in Hyderabad received a telegram relates her husband's condition and asking her to start immediately to Anda. She decided to go to Khazipet rather starting for Anda, because she wanted to hear a good word from Hazrath and his blessings for her husband's recovery. She had a greater faith in the grace of Allah and the blessings of Hazrath. Though she was advised by her relatives to go to Anda to look after her sick husband, she came to Khazipet. Hazrat prophesied that her husband would regain health within a few days. After a few days she received another telegram is informed that her husband was fully recovered, as prophesied by Hazrat. She was very happy. She left Kazipet to meet her healthy husband.

6.

Biography of Hazrat Syed Shah Ghulam Afzal Biabani



Mausoleum of Hazrat Syed Shah Afzal Biabani Kazipet

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Introduction

This is a very old book written by Syed Khaja Sadat Hussain Shah Biabani with the title '*Limat Biabani*' about the advices and discourses of his spiritual master Hazrat Syed Shah Ghulam Afzal Biabani and the first time I have translated this book in English. This translation of the most ancient and celebrated Urdu book on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a [Murshid](#) (spiritual master) in a [Tariqa](#) (spiritual path) of Sufism and it is also known as a Salik ([Arabic](#): سَالِك), a mureed is an initiate into the [mystic philosophy](#) of [Sufism](#) and all these details of advices by the spiritual master hazrat syed shah ghulam afzal biabani are added in this book. And also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till

they will reach its last page as in this book there are some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 100 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the Deccan (South India) area so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi master is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Warangal area, but he was also a great spiritual master who had a large number of disciples at that time in the Deccan area and his teaching and preaching which deals with the Islamic code of living.

So in brief he was the great Saint of the Deccan of his time in the Indian sub-continent and who did many great endeavours for the preaching and propagation of Islam in Kazipet and in and around Hyderabad and its expansion to other adjoining and distant territories and there was no such personality during his time.

In this book an event of the generosity of Hazrat Syed Shah Ghulam Afzal Biabani is added in which the details of the Estate administer Sheikh Dadan Saheb are found who is the grandfather of the translator of the English edition of the book.

It is my great honour and pleasure to translate this book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book '*Tadhikra Awliya*' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the *Tariqa* (spiritual path) of Sufism.

Mohammed Abdul Hafeez
Translator 'Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid al din Atta)

In praise of Hazrat Syed Shah Afzal Biabani



The giver of life to the nation and a witness of the divine light
The person of status and known as Syed Shah Afzal Biabani

His manners and conduct were so great as the prophet of Allah
In mysticism and he was became deputy of Abdul Quader Jilani

He was used to keeping secrets of top courage from all persons
But the higher greatness and status was available on his forehead

He was unique in the world for the knowledge and excellence
 He has known secrets of knowledge and excellence of wisdom

Due to his command rivers flow from his sea of the favor
 For this reason, the king and the beggar benefitted from him

His miracles were becoming famous throughout the world
 Everybody accepted his status as he was the sole master

His kind hands aren't becoming shortened to all his disciples
 By Allah's favor, his hands were becoming like hands of Allah

If anybody finds a problem, so he remembers him for kind help
 Because wherever will be a problem is, then it will be ending there

As per his sayings, secrets were known to the students of reality
 Due to favour of Biabani, they become pious and holy persons

Due to the recital of his name, all will be able to get their all desires
 Like the great name of Allah, it is having so much effect on all

Oh: King for sake of God, show us your bright face to your lovers
 Due to kindness and status show, you favour to me in this matter

Due to your view, is a favour to soul and an increase of faith
 Oh: moon of Kanon there will exist light of Allah on your face

Oh: King you are the sun of kindness and favour of all times
To fulfill my desires and all needs and help me in this matter

Oh: my helper I am an empty handed, not to return me
For my problems so be kind and help me as the great king

Hafeez does not have shelter in the world except your
protection
Kindly allow him to act as a guard at the door of your kind
place.

By
Mohammed Abdul Hafeez
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Biography of Hazrat Syed Shah Ghulam Afzal Biabani

Name :His name is Hazrat Syed Shah Ghulam Afzal Biabani alias Bade Miya. As his name was given to him the name of his grandfather so his father used to call him as Bade Miyan and for this reason he becomes famous with this name in all general and special persons and also the king of Hyderabad knows him well with this name.

Genealogical record :He was the elder son Hazrat Syed Sarwar Biyabani and his grandfather's name is Hazrat Syed Shah Afzal Biaybani and his genealogical link is connected with Syed Ahmed Rifai also who is known with the name of Syed Ziauddin Biyabani and who was a famous holy person of his time and who was become famous with the title of Biyabani and who is related with him in his 10th generation and his tomb is

situated in Ambad Sharfi in Jalana district of Maharashtra State and his tomb is in Ambad Sharif which is famous even today for the fulfilment of desire and wishes of the persons who visit his tomb there.

His complete biography details are available in the book '*Ziauddin Biyabani*' which is compiled by Mir Munwar Ali. His mother's maternal grandmother is the sister of Hazrat Syed Shah Afzal Biabani.

Birth :Place of birth As per tradition, he was born in the year 1868 corresponding to 1282 Hijra. Also, as per another tradition in which it is available this information that he said during the discussion in the meeting one time that he was born after the death of his grandfather. As his grandfather Syed Shah Afzal Biabani died six months before the event of the India's freedom war of 1857 corresponding to 1273. As per another tradition once when he was in Hyderabad in the year 1349 in travellers lodge of Nampally and there he told the persons who were present in his meeting that he was 67 old at that time and from this saying also his date of birth will come to know of 1282 Hijra so for this reason this year of birth is confirmed in this matter.

He was born at Hanmakonda at the house of his maternal grandfather in the Machli bazaar village.

Place of residence :He was used to live in village of Kazipet which is situated in district Warangal.

His ancestors were migrated from Ambad Sharif to Hyderabad and from there they came to Kazipet and these details are available in the book '*Afzal Kiramat*' in which it was mentioned that Hazrat Fazil Biyabani came from Ambad to Hyderabad for further studies and he stayed in the mosque of Qutub Alam Bukhari. This mosque was constructed by Qutub Alam's wife

and in this mosque, he was obtained the knowledge and excellence and he becomes famous in the following things.

1. Teaching
2. Preaching

The above qualities of him were watched by Qutub Alam and who was at that time on the post of city Mufti (Muslim jurist) and the custodian of the Qutub Alam mosque. Due to the excellence of his family background and perfection of the knowledge so he was interested to marry his granddaughter Shahzadi Saheba with him so Syed Fazil Biabani was taken the permission from his elder brother Syed Shah Afzal Biabani in this matter and he was married in Hyderabad.

Hazrat Qutub Alam kept the son in law in his house as except that girl he was not having any legal heirs available in the house. He was transferred the service Inam of Qaziat (justice) of Warangal district with three villages in his name.

By that time Syed Shah Fazil Biabani was settled down in the Qazipet village and now in this family one village of Qazipet still left in lieu of the of service for the post of Qazi (judge) of Warangal.

Many of his ancestors who were passed away from this world were used to live in Ambad Sharif and their graves are still available there and these details are available in the book *Afzal al-Karamat* and to know more details on this matter the genealogical records is mentioned as follows.

Syed Shah Ghulam Afzal Biabani

Syed Shah Sarwar Biabani

Syed Shah Afzal Biabani

Syed Ghulam Mohiuddin Biabani

Syed Shah Ghulam Hussain Biabani

Syed Shah Fazil Biabani
 Syed Amin Biabani
 Syed Shah Fazil Biabani- I
 Hazrat Syed Abdul Malik Biabani
 Syed Asharf Biabani
 Syed Maqdoom Syed Ziauddin Biabani

The title Biabani : In the book *Afzal al-Karamt* the biography, details of Syed Shah Ziauddin Biabani are available and in which the compiler of this book mentioned that he used to visit the jungle areas while wearing shawl of broadcloth and used to worship there and for this reason the people used to call him Pir (spiritual master) Saqlati Baba because the meaning of Saqlat is the person one who wear the broad cloth (shawl) and who used to live most of the time in the jungle areas in invocation of Allah so he become famous with Biabani.

The physical structure : His height was tall and he was strong and with the build up of healthy exercise and wheatish complexion and the face of light. The eyes were of intoxicated colour and the bright face of shining cheek and smiling mouth with a fresh face, and wide eyebrows. The eyebrows and bread were available in the modest way and were not thick and with powerful eye sight, the mouth and lips and teeth were in the modest structure and wide chest as well as the hands and shoulders were heavy and strong, as well as suitable tall height, with the big fist and big fingers which were fat, and very suitable parts of the body to fit for the dress. On the wide forehead, and from the suitable bright forehead to the middle part of the body there was no hairs on it. On one occasion on asking by somebody he asked his father how was the physical structure of the grandfather.? Then his father said “

You are similar as per your grandfather, but there is little difference that your complexion to some extent it is white and your height is a little more.” In short, his height was tall and he was strongly built up and attractive personality being one of whom every dress fits well with him and there was no weakness with him. The shapelessness and fatness did not prevail with him to look him awkward. But with the suitability of tall height with good physical build up and also with the proportion of suitable parts of the body were given to him by Allah. In his last days of life he was used to walk by bending his body.

Qualities :His personality was comprised of the good habits which are mentioned as follows.

1. Commanding personality.
2. Royal majestic
3. Courageous
4. Nice nature
5. Pious biography
6. Clear innermost
7. Good natured
8. Kind
9. Tolerant
10. Patient and thankful
11. Kind natured
12. Kind hearted
13. Highly cultured
14. Justified person
15. Helper of the poor and the orphan and needy persons
16. Lover of guest persons
17. Helper of needy persons
18. Mustabad (whose prayers are accepted by God)
19. Sweet tone taker

20. Light footed

21. Medium speed walker

22. A Person of the truth

He was a man of truth. It was found always freshness on his face and also it was found knowledge and learned person's excellence and majesty on him. At his look of high there will be an attraction of the mercy of Allah available due to this reason the person who look at him will be affected in the hearts in this matter and they will approach toward the path of Allah. When the person one who will remain in his meeting place, then such effect will be available to them.

Sometime even from his simple conversation there will be left effect on the persons of meeting and for this reason they used to weep in this matter. His disciple Syed Quader al-Hussaini who write one poetry on the occasion of his death in which he was described the details of his physical features and other qualities as well as the details of his character and good natures' description in this matter.

1. Features

2. Qualities

3. Holiness

The features of his personality were very nicely described in the Urdu poetry and but it is very difficult to translate and interpreting the details from Urdu poetry into the English language. But due to help of Allah I have the translated the Urdu poetry in the English version as follows.

In praise of Hazrat Syed Shah Ghulam Afzal Biabani

He was my great master and my teacher of higher status
Who is famous in the world of the saintliness and worship

His personality is different from another and a very unique
Like outcome of light and he was created by the Allah the great

His holy head was a secret of the divine riches and treasure
And he was having the bright face and the white forehead

With the overpower of his eyes there finds the majesty of Allah
So in his sight there was the look of the world of earth and sky

The eyebrows were like the bow and the lighted eyes
Who was used to busies himself in the divine light

He was never kept idle tongue without the invocation of
Allah

Always there have been in his heart love and the glory of Allah

His hands were always open for the grants to other persons
And he never left the beggars without any help and his favour

With thick bread and his lovely white complexion
Was found the prevalence of the light of heart on his body

With wide body and also strong will of being with him

The heavy heart of the master and was well known to all

There was too much indigence with his personality
But due to his grand dignity all poor and rich bow to him

He used to behave well with all with the treatment of love
And there was no distinction of age of the elder or younger

He always used to give much respect to all visitors
And used to ask and inquire about the care of all

Even during the time of endurance of the illness
The name of the Lord always there on his tongue

His turban of saffron colour was kept always on his head
And he was used to have the loose robe on his body

The staff he was carried in his hand in his daily life
The style of his walking was with dignity and grace

He always used to hear all the calls of his slaves
And used to convince and help them in the matters

Not in a thousand, but in hundred thousand he was un-similar
And he was the person of Allah in the people of indigent persons

It is not possible to cover all his qualities and his manners
But it made possible for me to bring his picture from my heart

It is pray of Hafeez that his sight be available to all
Which made possible them by the grace of the Lord.

Dress :He was used to wear always yellow and saffron colour muslin headdress and nice and thin muslin shirt and on which there will be found two button of clothes and two buttons holes there. On the left side of shirt there will be available one pocket on the edge of the shirt. Also on the shoulders and on the chest and on the back side double cloth of traingulr piece of cloth used in stitching on the shirt. White colour cotton cloth loose pajamas he was used to wear in the inside of the house. On his head some time he used to wear crown of Sufi colour and other time he was used to wear sufi handkerchief which was found on his head. During the winter season he was used to wear brown colour waistcoat and if there will be required to go outside, then he used to wear robes on the shirt which was made of embroidered muslin cloth and at that time on his head the turban will be available. For the colouring of turban sandal, scent and some time mica were used to mix with it. He was used to use the staff of bamboo and he was carried in his hand in daily life and on it there was available the silver sticker in the oval shape.

During the Urs (annual death anniversary) period at the time of the procession of sandal ceremony, he was used to wear red lungi (sheet to cover lower part of the body) with belt and on other days he never wears lungi. During his first year of his custodianship he was used to wear green turbans on his head and after that he was used to wear the turban of saffron colour.

As he used to chew pan (betel leaf) with Banarsi tobacco and snuff of Ambala factory. So he used to carry in his hand or in his

pocket case of pan with the blue colour handkerchief and snuff bottle.

He used to wear royal style Mughal shoes on the feet and he was always using the shoes made in Raichur. As per statement of Tufzal Hussain advocate that once he said “ In his early age, he was desired to wear the dress of the his grandfather and so he was asked by his father in this matter and who said to him that your grandfather used to wear blankets and Tahband (sheet to cover the lower part of the body) as per in habituated from the divine instructions. So such dress was suitable to him, but it is not suitable for you. After that he was to use wearing the dress of knowledge persons and so from that time he was wearing that dress. As in the beginning period he wore this dress and went into the presence of his father and who saw it and liked it very much.

It is learnt that since his childhood, he has been in the habit of using to wear very nice and high quality dress. His father used to love him too much and for this reason he was given his nice dresses. His real brother Hazrat Mohiuddin Pasha Quadari Biabani was once told that his elder brother was given a nice and costly dress by a father for his wearing since the period of his childhood. When he was grown up, he saw that at that time he did not wear linen costing not less than Rupees five and in short his brother used to wear every costly cloth and very nice texture of it.

It is an event which was described by his brother Hazrat Mohiuddin Pasha that he and his brother were in Hyderabad for education purpose there. At that time there was news of coming of some prince to visit Hyderabad so there were arrangements in progress in Hyderabad to receive that prince. In those days at the time of 8’ O clock my elder brother wore his nice dress of

blue coat of velvet with embroidery work on the linen shirt went out of our house on his big horse as per daily round of the trip from Charminar to Pathergatti and he was passed from Badshai Ashur Khana and his horse was running in the royal style and custom and the horse-keeper was running behind the horse. At that time his brother was 15 years old and he looks to be attractive and he physics was great so the people of Hyderabad when they saw with this grand condition so they thought him royal prince and was Inquired with the horse-keeper that when did the prince came to the city.? And he told them that he is our prince and he belongs to the elder son of Qazi of Warangal. It was heard that the people in the city were surprised for his royal position and dignity in this matter. Because he was pious by nature and Allah was given him niceness of body and nature and grace which was found in him fully. In his royal style and dignity there was not any decrease in it from his childhood to the last period of life. Due to his spiritual status and the favour of Allah which was brought him up in his beloved way of life. Due to his forbearance and he could show his position of resolutions. In the divine world he was very popular as that he was obtained the position of the love.

Education.

As per his saying it was known that his early education was given to him by his father. Once he was narrated that his early education was started at that time by his grandfather, Hazrat Syed Shah Afzal Biabani and who once was coming there to see his father and he told his father that he wants to start the education of the child with his tongue of the favour of interpreting. So the grandfather accepted the request of my father in this matter.

As this was spiritual secret which the persons in the meeting could not able to understand it that how this happened and for the general people it was a matter of surprise that he was born after 10 years of the death of his grandfather. But from the holy persons such acts is not impossible for them and no surprise is required in this matter. Because the holy persons are not dying but they used to shift from this world to another world.

So the saying of the prophet of Allah, which is reported by Abu Naim Mohadit said there is a famous saying of the prophet is that Hazrat Aisha Siddiqa (R.A.) said the prophet said that “Among his people of his Ummat (nation) will talk after their death and Imam Baiqhi was also confirmed that it was correct as per the book ‘*Umran Qulub*’.”

In the book ‘*Irshad Talibin*’ there is a tradition from Hazrat Pera Kunand Baba that Hazrat Imam Hasan Noori was busying himself in the jungle in the worship of Allah and at that time, one young person came to him said “Assalam Alikum Ya Hasan Noori.” Imam asked him how do you know his name is Hasan and his father’s name Noori. The person told him that the person one who surrender to Allah so Allah will inform him details of all things. At this time he was present with him as he wants to die so he should bury him. The Imam told him not to disclose the matter of divine. During that time that person was cleaned himself and he went into prostration and he was dying there. Imam buried him and he sat on at the head side of the grave of that person and he was praying for his forgiveness. He heard the sound of laughing from the grave. The imam told no living persons to live in the grave and no dead person did not make a sound. That young man told “Oh: Imam did not hear that there is no doubt that holy persons of Allah did not face death, but they will be shifted from one place to another.”

This thing was also mentioned by Jalauddin Suwati in his guide book of Sadur quoted the reference of the magazine of Imam Abul Qasim Tastari in which a tradition which reported by Abu Saeed Khazaz that once he was in Makkah at the gate of Bani Shaiba where he find one young man who was dead there and when he looked at him, then he was seeing and he was smiled and he said “Aba Saeed he got such knowledge that those who love Allah then after the death they will be remain alive and they just shift from the place.”

He was used to say that his primary education was completed with Hazrat Shah Ali Saheb and who was also the teacher of my father and who was student of my grandfather and his residence was in Hanmankonda village in Thousand pillars temple street and he was a famous learned person of his time and who got his education by grandfather and also he was become his disciple and he was among his special disciples and he got favour of spirituality and he was pious person of his time and in his last age he was migrated to Madina and he was spent his last days there and he was died there.

Regarding his education, he was used to say that in addition to Hazrat Shah Ali Saheb and Mubrak Ali Shah there are many able teachers who were great learned persons of their times who taught him during his stay at Hyderabad.

Knowledge and excellence

He was perfect in all sections of knowledge of Arabic and Persian and he was a perfect prose writer and the great poet and his poetic name was Afzal. He was best calligraphist and he was also perfect in reading old broken languages of the manuscripts and he was well known for his writing and reading.

Once he was told in the discussion about his calligraphy work that once one calligraphist came Kazipet and with him he

was practicing the following three alphabets of the Arabic language as follows.

Alif

Ba

Jim

Due to the practice of the above 3 alphabets you people are watching my hand writing. The writer of this book explains here that due to the practice of three alphabets the becoming of nice writing is a matter of great surprise. So upon hearing this there will be a surprise in this matter. But in his personality, there were available all types of abilities in him since his birth and due to this reason, apparently there will be some other reason in this matter which is acting as informality then his higher nature will be overcome on it with perfection in this matter.

Once in the discussion, he was told that during his stay in Hyderabad one day he was sitting outside of the house there and one person came there with old book in which there was available broken language in it and he told him he got his book from his family library and he was searching all the city to get this book in fresh writing for getting it printed but he was not successful in this matter. Even the person could not able to read and give the subject matter of this book. One learned person gave your address so he was waiting for the arrival of Qazi Saheb of Warangal in this matter. When he got the news of his arrival, he was coming there for this work. Then he took the book from him and checked it and asked him to come after two days. After two days that person came to see me then I have given him the manuscript in good handwriting in this matter he was very surprised and he left from there in the very happy mode and condition.

The Arabic knowledge :As per reference of Mir Roshan Ali, who is migrated from Madina who is disciple of Hazrat Syed Shah Sarwar Biabani says during the governorship of Nawab Rafat Yar Jung Bahadur he was with him in Aurangabad province and at that time one Arabic learned person came there and he said to Nawab Saheb during his discussion that he was met the many group of knowledge persons in Hyderabad but as a matter of fact in really he could not find such person who should be called a man knowledge there so he is returning back. So upon hearing this before Nawab Saheb's reply in this matter, I told him Maulavi Saheb (Muslim priest) you have not seen in Hyderabad there are such learned person are there and like equal to them perhaps no persons are available in any place. For this reason Nawab Saheb who known as the civilized gentleman was upset and worried for my un-civilized act of replying directly to the Arabic learned person in his presence. Afterward due to my reply he faces was become red and his eyes were becoming red due to his anger and upset and he looked at me so I told him Nawab Saheb what is the level of knowledge of Bade Miya.? Upon hearing this Nawab Saheb's anger was turned down and he was becoming happy and he told Malavi Saheb that Mir Saheb is telling right. Actually, you have not visited Warangal. If you have visited Qazi Saheb of Warangal then your desire will have been fulfilled in this matter. Then Nawab Saheb explained the excellence of Qazi Saheb and he told him the following details of good etiquettes of Qazi Saheb of Warangal.

1. Knowledge
2. Good Manners

Mir Saheb used to say that after that even he did not know whether Malavi Saheb met the Qazi Saheb of Warangal or not.?

Qazi Saheb was well known in the knowledge and in excellence in his time in the world.

The secrets of Maraft (the knowledge of Allah)

Once he was given me the instruction to go and see Sir Nizam Jung Bahadur so I was proceeding to Viqarabad to see him there and was reached in his bungalow in Viqarabad. Upon my arrival there Nawab Saheb came out from this house. So he have handed over the letter of the Qazi Saheb to him. So he took the letter in his hand and without its reading he was looking at me and he said “ He was travelling all countries in the world and everywhere he was contacted the learned persons and he was also met Arabic learned persons but he could not find such a learned person in any country of the world. He is only one of its kind in his time. In his heart there is so much respect for him. I have desired that he should ask his assistance in his personal matter, but till now he could not get a chance in this matter.”

Once he was met with Habibur Rahman Sherwani, who was chairman of the religious affairs department in Hyderabad government. From the persons who were present in the meeting it was known that Habibur Rahman Sherwani during the discussion told him that he was surprised that there are such people like you of knowledge and excellence are there in Hyderabad and with such people in fact he is unable to talk with them due to not having ability with him. So why the H.E.H the King of Hyderabad was calling him to Hyderabad from India.

Poetry : In his poetry there was the style and standard of the old and famous poet Hafiz Shirazi and Jami is found. Hazrat Lala Miya used to say this event many times that he was visited one place and the name of the place was removed from the memory of the compiler of the book and at that place there was a meeting of ecstasy was held in which Sufi, Ulmea (scholars)

and Mashiaq (learned) persons were present there. By chance the chorister (Qawwals) sang one his poetry item in which it was found in its end with the poetic name of Afzal so for this reason the listeners were surprised in this matter that who is Afzal and whose poetry is similar of Hafiz Shirazi so I have told the details of his name in this matter.

In another event one chorister was present in his service and told about the Sama meeting of another place and he told him that when your poetry was sung there so there came into their mind that it is the poetry of Hafiz Sherazi and upon hearing this he was become silent for some time. After some time when all persons left from there except me and one other person and whose name I have forgotten in this matter. He said at the time of composing the poetry he was used to think and imagine about Hafiz Shirazi and write his poetry in this way and he said he think Hafiz Shirazi as his teacher.

Hazrat Syed Darwesh Mohiuddin who wrote his book *Afzal Karmat* and who was famous and well known man of knowledge and Masahiq (learned) person from Hyderabad and who wrote his article “*Halat Irtehal*” in which available his deep, heartfelt feelings of profound sorrow and grief are found in it and these feelings are written in the very strange method and style. In that article it is available how his position and status is found within the hearts of the Ulmea (scholars), Sufi persons. In the knowledge of the manifest and innermost how he was getting his excellence in this matter. The above article is presented as follows.

Hazrat Qazi Syed Shah Ghulam Afzal Biabani who was the holy personality of his time and to whom the people of Hyderabad and villages almost all know about him. He was the grandson of Hazrat Syed Shah Afzal Biabani and elder son of

Hazrat Syed Shah Sarwar Biabani and he was the custodian of Qazipet shrine. In spite of his excellence of his family background, his personality was a perfection of many qualities were bright like the sun of the afternoon. Due to his following qualities so there was no such person during his time.

1. Good manners
2. Humility
3. Sincerity

Not only many thousand disciples and devotees, but many hundred friends and acquaintances and respectable persons who used to love him by their hearts. One who will meet one time with sincerity with him, then he will make a place in his heart and he will become his devotee due to his character and conduct. Like a magnetic he was absorbing the persons towards him. During his time there was used to receive large amounts of presents and donation and huge revenue of the estate, but there was no system with him for saving the amount with him. The method of a new day with new sustenance was find every day with him. Not only the knowledge of manifest, but he was a great leader of the following.

1. Knowledge of Haqiqat (spiritual path) and Marifat (knowledge of Allah).

When he was used to explain the Sufi subjects, then there will be an available source of Anwar and the blessing for the listeners immediate. When he was used to explain the subject of Mairfat (knowledge of Allah) by his tongue, then it seemed that the significance of knowledge of the sea of about the old personality of Allah is moving there. Like the wave of the river of not ending is found in his knowledge so if he will continue these subjects, even for months then there will be no need of repetition of them. His chest was a treasure of knowledge of

truth. Fast eloquence and the rhetoric were such that due to this ability, he was used to conquer the hearts of the people. The softness of the style of tongue was such that it seems that there was falling of the flowers from his tongue. During his youth period Nawab Emad Jung First and Nawab Rafat Yar Jung First used to push him and they used to listen his eloquences and then they were enjoyed with eloquence and rhetoric subjects and worlds. Due to the family relation Sir Nizamat Jung Bahadur who was used to meet with him and there was discussion between them on the knowledge. Ulma (scholars) and Mashaiqin (learned persons) were used to think him as their pious person. He was used to send letters in Persian to the learned persons. Some time the addressee will use to translate it from other learned persons. He was a master in the writing of Urdu script (Nastaliq) and broken languages.

During the annual death anniversary (Urs) many thousand people used to gather there in Qazipet and during this period every person was used to praise of the following things about him.

1. Good manners
2. Effects of the manifest and innermost

The Urs (annual death anniversary) ceremony was performed on the higher level arrangements and which have been watched by many thousand people. During the time of Sama (ecstasy) meeting his presence was like a feeling of the light of Allah. From his eyes there were flown many kilogrammes of tears in the love of Allah. The tears used to flow from his eyes for the period of many hours and it will effect in the shape of light and blessing which will be find about the people who were present in the meetings. It is not matter of long time, but it belongs to the short time that many thousand people know the

details in this matter. Due to his love the following persons used to visit Qazipet usually and used to get benefit from him too much.

1. Nawab Mashsauq Yar Jung Bahadur
2. Nawab Ghazi Yar Jung Bahadur
3. Nawab Basit Khan
4. Peer Jamat Ali Shah

In the small village Kazipet electricity and water supply was provided by the help of Nawab Basit Khan. Nawab Sader Yar Jung Bahadur during his meeting he was used to be silent there due to his manners and he was used to be benefited by his sayings and after leaving, he used to offer his presents to him and he used to say that like learning pious person of Qazi Saheb of Warnagal did not find throughout India.

Maharaja Kishan Persad for a period of many years he was used to present in his service at the time of five o'clock and he was used to be benefited by his high level of sayings. Maharaj used to say that since five o'clock morning daily he used to be waiting for the 5 'o clock evening time that when it will strike 5 'o clock so that he should present with him there. In spite of his close relations with Maharaja Kishan Persad or any Nawab and the wealthy person he never visited their houses. Except the persons with whom he had a family relation or they belong to his disciples. As he was a great man of knowledge (alim) so his death is like the death of the world. On the day of Arfa (Hajj) day during Haj timing at 10.14 A.M. at Hyderabad at the age of 81 years he left this mortal world. He was buried in the Kaziept village on the Eid day. His one big volume of Dewan (poetry collection) of Persian Gazal (Ode) poetry and one big volume of memory notes which is full of ideas of knowledge is left

behind him. Oh Allah forgive him and bestow on him your mercy and enter him in the paradise (Amin).

During the time of materialistic life, such a great person of spiritual knowledge will not be seen and it is very difficult to find such person of excellence and knowledge. When he was left from Kazipet for Hyderabad then he began weeping greatly while seeing the resting places of his ancestors. If he won't go to Hyderabad then many hundred persons who were lovers of his grace were left deprived there in this matter. His death is a next great loss of Kazipet after the death of his father and which could not be covered easily and it is not possible in this matter. Due to this reason many hundred persons' hearts were effected in this matter.

Actually the death of persons of such spiritual masters is like a life of perpetual life and there is only difference in this matter that they are not seen by the eyes of the people of this world.

Allah says in the holy Quran that “ Listen the pious people will not die, but they will transferred from this world to another world. ”

In the above article there is available an event of his favour and which is added in this book.

Those who will never die as their hearts love of Allah is there. And this fact is mentioned in the world's ever living book Quran.

Yours sincere

Darwesh Afi Anhu

Dated 11th Zil Hajj 1362 Hijri

Whenever he used to visit Hyderabad from Kazipet till his stay there daily learned persons of Hyderabad sometimes from other places and some time famous Ulmea (scholars) of Arab countries in this connection used to present in his service and used to engage in the discussion with him about matters of knowledge and other problems. So Anwar Allah Khan till he was chairman of the religious affairs department, he was used to refer to him usually in the cases and in the legal opinions and in other related matters. Also Habib Ur-Rehman Sherwani was also used to refer in the matters of Islamic law and in the files of the cases of session court, he used to forward all such cases to him for taking his legal opinions and he was used to give his opinion on all those matters and returned back the files of the cases to him in this matter.

Akbar Khan used to say that in the beginning period Tarnach Bahadur when he was arrived in Hyderabad as prime minister of Hyderabad State when in those days he was getting a chance to meet him. He was going there in his car to his bungalow and when he was getting down from his car, then Tarnach Bahadur was coming out from his house and he saw his higher personality, then he went to the steps of bungalow to receive him and he took him to the inside of his bungalow and he sat with him and he talked with him for a long time. It was heard that Tarnach Bahadur was an expert in the Arabic knowledge and with him he was discussed Arabic knowledge. During the discussion Tarnach Bahadur was surprised that such people are there in Hyderabad State. In short upon his return from there Tarnach Bahadur came to the car to say goodbye and he himself

opened the door of the car and upon his sitting in the car with great respect he met with him and he told him his goodbye there.

Other arts :He was perfect in the following arts.

1. Arts of soldier
2. Sword
3. Fight with clubs
4. Wrestling
5. Horse riding

He was a great expert in horse riding. In all arts of horse riding he was expert too much. He knew all tricks of whipping of the horse. He was known also art of music and musical instruments and he was also know other details related to the art of music and instruments.

He was also an expert in all kinds of hunting with guns and his aim was very perfect. In the swimming also he was well known as he was an expert swimmer. In the above arts his expert details are available in his events which he used to say in his meetings.

So once he said that in his early life it was seen the practice that Muslim from Hanmakonda usually to visit Kazipet in the evening time and they used to drink sendhi (date liquor) in the date liquor trees areas in the drunkard conditions and make many mischiefs there and used to trouble to the village of people of Kazipet. On the request of the village persons father told brother Ahmed who was his foster brother to tell those persons not to do such actions and to take care in this matter. After this one day he was walking in the drawing room after having dinner. One date liquor sales women came there in worried condition and she said the people attacked brother Ahmed and he was in serious condition of unconsciousness there in the date

liquor trees area. Upon hearing this he was going there on the spot in angry mode and watching there large number of people were there and all persons were holding clubs in their hands. They were ready to make riot and disturbance and brother Ahmed was lying there in un-conscious condition. He was alone there in the gathering. So he was entered in the group with great difficulty and snatch one club so the people attacked upon him so he was started club fight with them and for this reason all fields was cleared from them and there were available many injured persons in serious condition everywhere in the field. There was available huge, loud and cry by the injured persons in the field. Then he went to see brother Ahmed. As he was at his age and his personality was same like him, but he lifted him alone and he took him to the house and put him on the bed in the drawing room. Then father immediately came to the drawing room and he was checked brother Ahmed and he was arranging the treatment of brother Ahmed. He was surprised greatly for my action and boldness to enter into the large group of persons. He instructed me not to repeat such action in the future. He was surprised that I was facing the large group of persons alone and was successful in this matter.

One day at the morning time he was present with his father who was sitting on the throne, which is under Nobat Khana (the place from where time is announced by the beat of a drum) then Samadani Pasha, who is the elder son of Ghulam Dasgir Hussaini alias Peeran Saheb who was learned person of Manakundur came there from the village side of Kazipet who is a grandson from his maternal side and he was passing from the side of the shrine building. He was, called him to come near by sign. So Samdani Pasha wants to get down from the horse immediately, but he was prohibited him in this matter and he

asked him to come to see him on the horse. So he came near him on his horse. Then he asked him some questions about horse riding and the habits of the horse. He asked him some special question in this matter and he said to him can he ride his horse?.

Did your horse will able to bear his weight?. Samdani Pasha told him that grandfather this is big horse did, he will not bear your weight? Please kindly fulfil your desire and saying this he want to get down from the horse so he prohibited him in this matter and he told him, give him in writing that if he will sit on the horse and horse's waist will be break then he will not claim in this matter. Samdani Pasha told him that surely he will give it in writing and he will not claim in this matter. And saying this he was getting down from the horseback. He was, called him close due to the kindness and smiled and he said to him that he wants to joke with him otherwise he was not wanting to sit on the horse. He addressed me and he said regarding riding of the horse there is an art of delicate nature is that if the rider of the horse if he will put his heel on the vein, which is available in the stomach of the horse, then the horse which should be more powerful and strong will become under control of the rider immediately on this matter and for always his waist will be broken. He knows this art well and if he wants, then he can break the waist of the horse. Upon hearing this Samdani Pasha left from there upon obtaining his permission.

Once he was sitting near repository drinking water platform in the shrine building of Kazipet then by chance I was present myself in his service and in the discussion he told that he know well swimming and while putting towel on the water he will sleep upside down and with this trick he will not drown into the water nor the towel will go down in the water. In this situation

there was came thought in my mind that it was due to his miracle. Upon this thought he said immediately that it was not belongs to miracle but this act is related with the work art and wisdom of the swimming and it is simple method if I will teach then you will also try it easily. I also learned this trick by one expert of swimming.

He was also know well with the instruments of music. On some occasion when the singing parties will approach him, then he was used to address with them in this matter. During the Sama meetings he used to comment the performance of the parties on the spot and he used to praise them about their performance in the meetings. He also used to point out some small mistakes of the singers with which the parties of singers used to accept it.

From his saying it is clear that he was known also the Arabic medical course. The doctors of Unani (indigenous system of medicine) medicine used to surprise upon his suggestion and advices and they used to accept his opinions. He used to discuss the following things with them.

1. Medicinal herbs and its properties
2. Jungle
3. Bushes
4. Desert and wilderness
5. Wonders of the nature of the mountain and desert
6. Snake and scorns

And he used to tell the strange stories of the above things that the listeners will be surprised too much of his wide range of information and details.

Marriage and sons : His father arranged his marriage in the family of Nawab Mohiuddin Bahdur who was famous and well

know Mashaiq (learned person) of Hyderabad with the daughter of Mohammed Fazal Ali, who was Qazi of Bhongir and who was custodian of the shrine of Jamal al-Bahr. By this marriage there was born one son Syed Ziauddin Biabani and three daughters were born and among them two daughters died in their early ages in Hyderabad.

His first wife was well known for good manners and pious nature, tolerant habits and humble conduct. It was heard that when the women who used to visit her to kiss her feet, then she used to behave well with them and treat well also with their children just like a real mother who behave with his single children. The women visitors used to say that upon their visits there will be such affect on their hearts that they are meeting with their real mother.

As she was a perfect, pious lady and she used to busies herself always in the invocation of Allah and so in the last days she was becoming ill and for this reason he was married a second time. And after some years after this marriage, she died on 16th Rabil Awwal in the year 1365 Hijri and her grave is situated in the southwestern side of his tomb.

The Qazi (judge) of Warangal : He was given this post during the period of his father. After giving this post to him his father lived many years. So in this way he performed his duties well in this respectable post till the end of his life.

The Pledge : He was obtained bait (pledge) from his father. After many years of his pledge one day before the death of his father on the opposite side of the shrine building on 20th Safar in the year 1331 Hijri the ceremony of caliphate was performed there. In that meeting brother Syed Afzaluddin residence of Ramod of Barar was present there who was a special disciple of

his father. Who has narrated the details of the ceremony of the caliphate as follows.

He said that he was purchasing the flowers, sweet, turban, lungi (sheet to cover the lower part of the body) and also he was arranging the ceremony.

Once he said that his father was given him the post of Qazi of Warangal and he was also wanting to grant him the caliphate, but he was not ready at that time. So his father told him that nowadays he was becoming weak, so he should take caliphate and make disciples and include them in this chain. So he told him that allow him some time to reach on the status of perfection of Sufism then allow him caliphate. So that he should not be kept behind with anybody in this matter. So for this reason the matter of caliphate was stopped. In this matter he said “ when his father becomes ill and his illness was growing up and when he was seen the sun was reached on the roof’s corner and his pressure was increased in this matter so as per his saying his father was granted him the caliphate.

The custodianship : He was becoming the custodian of the Qazipet on the fourth day of the death of his father Hazrat Syed Shah Sarwar Biabani upon completion of the third day funeral rites of 24th Safar in the year 1331 Hijri. He performed his duties as custodian for a period of 31 years, nine months and fifteen days.

During this period the general disciples were agreed in this matter that about over 100,000 were included among his disciples in which most of them were people of city of Hyderabad and from villages and districts of Hyderabad estate, from some areas of Madras, Bombay, Calcutta, Dehli and Lucknow who were privileged to make pledge on his hand.

Among in his large un-counted numbers of his disciples due to his kindness he was granted saintly dress of the caliphate to the following persons.

1. Hazrat Syed Shah Mohiuddin Pasha Biabani
2. Hazrat Syed Shah Abdul Karim Biabani
3. Hazrat Sadiq Allah Shah
4. Hazrat Qazi Fazal Ali Shah
5. Hazrat Ghulam Ahmed Shah
6. Hazrat Ghouse Ali Shah
7. Hazrat Syed Hafeezudin Shah
8. Hazrat Kashafi Shah
9. Hazrat Syed Hussain Shah Hussaini
10. Hazrat Basheeruddin Shah
11. Hazrat Syed Ziauddin Biabni
12. Hazrat Syed Shah Ghulam Jeelani Shah Hussaini
13. Hazrat Syed Ismail Shah
14. Hazrat Darwesh Mohiuddin alias Hussain Ali Shah
15. Hazrat Basheeruddin Kazmi Shah
16. Hazrat Abdul Gaffar Rohi Shah
17. Hazrat Syed Shah Mohamed Quaderi alias Quader Pasha
18. Hazrat Syed Khaja Sadat Hussain Shah
19. Hazrat Syed Shah Quaderi

1. The pledge (bait) from Jinns and men

He was awarded the light of faith by hands to the men. In this connection the details of his custodianship were already mentioned in this book in its previous pages. Upon obtaining the caliphate and till his last period of life more than 100,000 persons made their pledges (bait) with him. During the day

time the general, persons used to see him and become his disciples and during the night time Jinn were used to see him and get his favour and come under his chain and but it is not known how many jinns were becoming his disciples and coming under the light of faith in his hand of the reality.

As per the following tradition the coming of the jinns will continue to present in his service him during the night.

As Akbar Khan used to be present in his service in the city and during journey with him so he was able to know well, some special conditions of him. But he was used to keep all secrets as per his master's desire like his master who used to keep such secrets with him. In reality Khan Saheb was his real keeper of the secrets and ambitions as well as he was a faithful and true servant.

One day Khan Saheb told me in Hyderabad as the large number of people used to visit him in the daytime to get benefited by his sayings, and advices and in the same way in the last part of the night the groups of jinns used to be present in his service and will pledge and benefitted by his saying and charms.

The proof of pledges of jinns is available in his miracles and his favours and which is added in this book.

The details of his Faizan (favour)

Hazrat Darwesh Mohiuddin writes his article on his death in which he added one of his favour as follows.

1. The repentance of a prostitute woman

Shahzadi Jan who was a prostitute woman and who become his disciple and he was advising her at the time of her pledge to leave her occupation and to marry somebody. So she followed his advice in this matter. After some days due to this effect she

used to visit Kazipet during the Urs (death anniversary) period by covering herself in the black blanket and by wearing the big size beads in her head and she used to hold pillar of the shrine with her hands and used to remember her past days. When her last day reached, then she was becoming ill in Hyderabad due to fever. In the condition of fever, she decided to visit Kazipet so she left in the car for Kazipet and she was dying on the way. When her car was reached at the Kazipet shrine building, then he was present there as such that he was waiting for her. So he welcomed her dead body there and he was attending the burial ceremony and she was buried in the graveyard of the shrine of Kazipet.

So it seems that the Sheikh is that person one who will make the un-fortunate person as a lucky person.

2. An event of Hazrat Banne Miya

Hazrat Banne Miya who was Majzub (the one who lost in divine meditation) of his time and who was benefitted greatly by Hazrat Syed Shah Afzal Biabani and who used to reside in Aurangabad. He died when his age was over 100 years. This event has happened after four or five years after his death. In that year when I was not present in the Urs (annual death anniversary) in Qazipet but I went there after the ceremony of the Urs and present in his service, then in his discussion he said to me that one person was met with him during the time of the Urs (death anniversary) and he said to me “ He is the successor of Hazrat Banne Miya and especially he was sent from Aurnagabad in his presence to obtain one thing which is available with him.” He said on his asking he was surprised in this matter that the thing which he was demanded was given by

my grandfather to his father and his father was given that thing to him and except the above three persons nobody know in this matter. Such a secret thing unless Hazrat Bonn Miya will not disclose it to somebody, then it will known to anybody. For this reason he was sure that person was coming to Kazipet as per the desire of Hazrat Banne Miya. As a matter fact that person was the real successor of him so for this reason I was disclosing the secret matter to him in this matter.

3. Once he was arrived in Hyderabad and he was staying in the bungalow of one Nawabb Saheb in the Dood Bowli street. At that time I was visiting him lonely there. There was on Majzub (the one who lost in divine meditation) of Arabic origin who used to live in the bazaar of the Kasaratta street near Chowk and he was coming there and stood at the gate of the bungalow with great respect and attention. So he asked him to come near to him by waving his hand and he was given him something from his pocket for him. So that Majzub upon receiving the holy gift immediately left from there towards the gate and from there he went outside without turning his back towards him. Upon his departure he told me that his Majzub and one service spiritual is allotted to him. Due to etiquette I could not dare in this matter and ask him that who have trained that Majzub. But due to his too much affection and his method in this matter so my heart is witnessing that Majzub was getting such position and status due to his favour only. But he could not clarified in this matter. I was watching that Majzub during the year 1341-1342.

After many years of this event, it means upon his death Hazrat Hyder Ali Shah, who is a holy person of his time and who was famous as Sufi and Mazjub in Hyderabad city. And

from the persons who used to meet him it was heard that there were many miracles mostly and frequently happened with him. And who belongs to family of Mashaiqin (learned persons) of Gulberga and who was the nearest relative of the custodian of the big shrine of Gulberga and who used to call him as Biabani. Once I have asked with his special companion who was a devotee of the Qazipet shrine that why Hyder Ali Shah is using the word of Biabani with his name and what is connected in this matter. So Haider Ali Shah told the details through that person the full details of Majzub about which the Qazi Saheb told that there is some spiritual service is allotted to him and who got favours of the Qazi Saheb and he is successor of him so in this way he was benefitted by the favours of Biabani and he is from Bibani chain. I was surprised upon hearing this and so in this way I believed the truths of the spiritual perfection. Because of the pure heart of Haider Ali Shah that who told the complete story of Majzub in this matter. As a matter of fact at that time with the Qazi Saheb I was alone there. It was also confirmed the connection of Majzub and that Majzub was without doubt was getting his favour and attention by the Qazi Saheb. In the episodes of this book the word sheikh was used in place of Hazrat Ghulam Afzal Biabani by the translator of the book in English. Hyder Ali Shah later was migrated to Bombay from Hyderabad after the event of police action in Hyderabad. He told his disciples that in the year 1375 Hijri in the month of Ramazan, he will visit to Hyderabad but there were strange secret matters of Allah, he was leaving the world two months before Ramadhan it means he was in the month of Rajab in the year 1375 Hijri in Bombay.

4. It was heard that in his last period of his life, it means three or four years before of his death two boys who were

special grandsons and per instruction of the Sultan of Baghdad, they were visited Kazipet during the period of Urs (annual death anniversary) and were pledged to him and were benefited in the spiritualism. So in this matter Tufzal Hussain advocate was confirmed this event upon its inquiry with him and he said “Yes, whatever you heard in this matter it is truth and it happened like that. Did you still not know in this matter.? That they came here for the special intentions and upon pledging they left from here.”

It is heard that the above holy persons were going to Hyderabad from Kazipet and they stayed there for many days. It is said that still one person among them is staying on the mountain near the Hyderabad city area. And who is well known and famous for his miracles and revelations. The other person was migrated to some place. It was known that both of them were great Ulma (scholar) of Islamic religion.

An event of his camera photo

During the service of Nawab Naim Yar Jung Bahadur as the governor of the Warangal province one day he invited him in some ceremony, and upon the attending. When I was coming to know about his arrival from there I was approached to honour of the kissing of the Sheikh. At that time he was, told me that a strange event was happening in the function of Niam Yar Jung. So I asked him Malik what was happening.? He said after the dinner when all persons sat on the chairs in the courtyard. And he was also sitting on the chair. Then Naim Yar Jung was brought camera before me and want to take my camera photo. So I forbade him in this matter and refused for the taking, my camera photo. So Nawab Sahib in the large number of gatherings was requested kindly in this matter, so I was

becoming silent due to manners only so he was taken my photo at that function there.

From this conversation, it was known in this matter that he was angry in this matter. But in my heart there is desire at that time that I can get one copy of that photo. So I was inquiring into this matter and after some days it was known that the group photo was developed well by all persons present in the function, but the photo of the Sheikh was not come and in its place empty the chair is seen clearly in that group photo. It was heard that due to this event there was too much effect on the Nawab Saheb so he was visiting the Sheikh in Kazipet and tendered his apology in this matter for taking his photo with his camera at the party at his residence. So his brother Syed Mohiuddin Pasha Saheb was told this event to Tofazal Hussain advocate.

After the above event when he was travelling to Bombay and during the journey he was staying in Puna at the residence of Razaq Shah, who was his special disciple there and who was invited him at his residence and his elder sister who was in very advance age and who made her pledge to the Sheikh and she was becoming his disciple there. After the pledge she was requested that she is very weak and very old in the age, so for this reason she could able to visit to Kazipet to get the blessing of the Sheikh personally there. So she is in need of his photo so that with that photo he will be in her sight till the end of her life there in Pune. As he was Qazi of Warangal so in all matters he used to follow the rules of Qazaiat (justice). For this reason the compiler of the magazine '*Khair al-Haqaiq*' wrote in his praise as follows.

He was author, wise person and judge of Islamic law as well as the spiritual guide and luminous master of the mystic

way and he was also a perfect learned person. So against the Islamic Shariah law how he will agree on this matter. So it was learned that he was prohibited him to take his photo there and with his intention to return from there he was prepared on this matter and came outside of the house and he sat on the chair on the veranda so at that time Razaq Shah due to restlessness of his sister so he was taking his photo without his knowledge and on the secret way from behind of him while standing there he took the photo which was successful. For the success of the photo there was a surprise for me that what is reason in this matter which make it as was successful. It may be due to a sincere fondness of the sister of Razaq Shah to have a photo of the Sheikh to keep it for her sight always so it is good to some extent so the holy presence were transferred in the photo. Anyhow, what is the real reason in this matter which Gods knows better. So in this matter, it was heard that Razaq Shah paid much care that he was developed one copy of the photo and he was given to her sister and he did not disclose this matter to anybody till his death. Afterward Razaq Shah was dying and his elder son in the beginning was developed five copies of the photo and brought to Kazipet. When we have come to know in this matter, then five persons of Kazipet took from him all five photocopies by paying for Rupees five for each photocopy and we have taken a promise from him that he will not develop more photocopies in this matter as it is against the will of the Sheikh of the time. In spite of the above facts, it is not known what was happening in this matter against his promise Hamid Shah made the photo and he sold photos to all general persons. So for this reason on the occasion of every Urs (death anniversary) large number of photos are being sold in the shrine building.

The publication of the photo was made possible because it was taken without the knowledge of the Sheikh and from this action his personality of laudable as who was a strict follower of the Shariah (Islamic) law and the knowledge and for this reason there will be no objection does not arise related with this pious personality of his time in this matter.

Religion and Maslak (school of thought)

He was a follower of his ancestral religion and Maslak. His forefathers were followers of the Hanafi religion of Ahle Sunnat Wa Jamat (as people following of the prophet's practice). In Sufism he was the follower theory of wajudia (existentialist). He was a follower and supporter of Wahadat al wujud (unity of existence). In Tariqiat (mystic way) he was followed by ancestral chains as follows.

- 1.Quaderia
- 2.Chistia
- 3.Refia

But he generally used to take pledge on the chain of Quaderia. But those people who will enter without any desire and wish then he used to enter and allow them to become his disciple in the chain Quaderia and otherwise if the disciple will wish for any other chain, then he will make his disciple in that chain. So many persons were become his disciples on his hand in the chain of Refia. The chains of Quaderia, Chistia, Refia have been followed in his family since long time. But the method of the pledge of in the chain of the Chestia was started in the time of his grandfather Syed Shah Afzal Biabani. Once he said, “ Grandfather made one person disciple in the chain of Chistia and also he was awarded his caliphate and his name was

as Sarwar Khan and who was becoming famous as Sarwar Shah and his father was made his disciple one person in the chain of Chistia. So by following this practice of my ancestral system till now I had also made my disciples in the chain of Chestia.

Mystical exercises :As per his ancestral Maslak (school of thought) he was used to visit different jungles, especially the mountain Bodegutta near the Kazipet railway station where to used to engage in the mystical exercise in the nights for a period of many years there, but in this matter, he kept it secret with the household persons and for this reason they did not able to know nothing in this respect and which is explained as follows.

By heart become beloved by the innermost way
But in the manifest way you pretend that you know nothing
So such good ways are less seen in the world.

So for this reason the household person and servants, disciples and devotees could not able to know nothing in this matter. He was always used to take care too much in the follow things.

1. The status and position of the spiritualism
2. The Spiritual revelation

Also, he was used to keep secret his method of daily worship. It is a great thing for me that I could able to know his great special affairs in this matter. As a matter of fact in his life period of 80 years, nobody doesn't see him in daily recital and in glorification. But in spite of this his greatness and holiness, he was known to all. So he said this matter in ode (Gazal) as follows.

In my heart your love is hidden
 But you disclosed it in all places to all
 With happiness, the religion and faith is presented
 But it is good If you have accepted life as an advance

At the time of his training and teaching of daily recital and invocation of Allah to his disciples, he used to tell his events of mystical exercises with his special disciples. Due to kind nature, these events were not become general for the all persons. Now for his followers disciples, well wishers as well as his devotees, it is necessary to know these details and in the following some events are mentioned.

1. One day he went to the small hillside of the Bandam tank near Kazipet village with his double bore gun along with one boy whose name was Feroz for hunting of the fishes and he was arrived there before the sunset prayer (Maghrib) and he was staying for a short time and returned back from there. At that time I was with him. The details how I was going in the service and its details are available in this book in another chapter of his helping details. On the way he was saying this gun is his confidant and since his early days of his life he was used to go in the name of hunting with the gun for the hunting purposes and he was used to visit many jungle areas. But usually he visits Bodagutta and put aside the gun there and used to engage in his endeavours there and this was his practice for many years, but the nobody of householder did not know in this matter. He said in his ode (Gazal) as follows.

Oh Afzal our aim of life is to remember Allah
 To become particles on the way to his door is
 Like a chemical formula.

Akbar Khan said that he was used to get freedom from his disciples and devotees and when all householders will in deep sleep, then he we will by covering his handkerchief on his body then he used to engaged in the recitals on his bed and even in such engagement he used take care too much of keeping the secret of his recitals. He was having such control of his condition.

Whenever he used to hear the sound of any body then he was used to sleep on the bed immediately so for this reason nobody was not able to know the details in this matter.

The Status and position

He got the practice of hard endeavour of mystical exercise and from his holy father, he got the favour of the spiritualism and he got high status and position.

Moulana Syed Abdul Quader Qamisi who was landlord of Dongarmpur in Taluqa Raichur and who belongs to the family of Mashiaqin (learned person) of Gadwal who met me at Raichur and he said once king of Hyderabad Mir Usman Ali Khan was invited all Mashaiq persons so Mashaiqs from Hyderabad and from other districts were attending the party. All Mashaiqin were famous and well known in all over the Hyderabad State at that time were present there. But among them Qazi of Warangal was not present there in that gathering. In short, after having royal dinner of Mashaiqin the king of Hyderabad Mir Usman Ali Khan Bahadur was arrived and he was met, all the invitees there and shake hands with all of them. At the time of shaking of the hands and he was heard that the king of Hyderabad said “ Among Mashaiqin (learned persons) of Hyderabad he was proud of Bade Miya (Qazi of Warangal). Upon hearing this I was surprised too much in this matter as he

was not present there in that gathering, but such thing is being said about him and from this it is clear that the king of Hyderabad was aware of his personification of his rank and Sufi status and position and he was having too much devotion to him in this matter. As per the statement of Malawi Saheb this event is recorded in this book.

The king will fulfil the needs of the people of the world
But there is a power of pious persons to change the fates since the beginning to end.

He has complete control over his condition of his heart. He has never allowed in the presence of general and special person the condition of being enraptured. But in the lonely condition, especially during the early hours of the morning time he was seen by some person in the condition of being enraptured and at that time due to sound of coming of persons or whenever he knows coming of the persons then that condition will be returned back to him immediately and then he spoke to those persons and inquired with those persons about their arrival there and the reason in this matter. It was a matter of rare that nobody never was not able to see any such event in this matter.

In the village Raichur Hazrat Shah Nabi Mohiuddin who belongs to the third generation of Hazrat Syed Shah Abdul Latif of Vellore and who was a person of enrapture and he was used to live there. As a matter of fact, he didn't meet with him and even he could not see him. But during his conversation he was used to praise and admire him too much. During the year 1342 Fasli when I was posted in Raichur on my transfer, then at that time he was living there. Two years upon my reaching there Hazrat Nabi Mohiuddin was becoming seriously ill, there even

though there was too much cure for his disease but there was no result at all.

The Sheikh of time during that time was visited Bombay and from returning from there he was staying one day in Gulberga and from there instead of coming to Warangal he was going to Raichur. So in this way he was arrived in Raichur and during that time his relative Mahboob Ali, resident of Hanmakonda who was working as the superintendent of police there so he was staying in his residence. Davar Ali Khan, who sister's son of Lala Miya said in this matter that upon his reaching, to Raichur Hazrat Nabi Mohiuddin was died after some time.

The compiler of the book was in Warangal at that time on leave from there and upon his return back to Raicher he was coming to know all the details in this matter and for this reason there was too much regret that since many years he was desiring to conduct a meeting of the both holy persons in Raichur but at that time he was not available there and also the disease didn't allow him time to breathe and also Shah Saheb was used to busy there. Because at the time of his illness, his only son who was in Madras city and for this reason he was awarded the custodianship of the shrine to his famous and well known caliphate Abdul Hafeez and who was a deep love and sincere disciple of his master and so he had made great endeavours in this matter. Due to this reason Allah was awarded favour him to become the successor of his great Sheikh.

Without programme his immediate arrival to Raichur and at that time the death of Shah Sahib? Which caused me surprise and amazement for a long period of time. There was a special disciple named Mohammed Usman Shah of the Shah Saheb was there in Raichur who was famous for the following things.

1. Favour

2. Arif (one having an intimate knowledge of Allah)
3. Revelation
4. Pious

And also he was caliph of Shah Saheb and also he was keeper of the secrets of his master. So I asked him many times in this matter. Usman Shah used to like me too much. Due to my insisting on this matter once due to my compulsion he said that my master was a great spiritual pious person of his time. Before the death of my spiritual master, there was the matter of the settlement of his successor was pending and for the work of arrangement of his local custodian and in the authority of the president the arrival of Qazi Saheb of Warangal was under the affairs of spiritual act and it is very important and so his presence was must there. And for this reason he was present there and he was settled the problems of his successor and upon this Shah Saheb was immediately left this mortal world.

Once Usman Shah was told me in Raichur that the heart of the Sheikh was made by Allah as strong as the Himalayan mountain. On his heart of pure there was an effect of condition and the world was such that if a little of the effect such condition will prevail on any person, then such person will 70 times during the day he will tear his clothes and will run towards the jungle. But oh, he was a such large heartedness that in spite of such conditions there will be no difference in his feeling and sense and he will continue his discussion with the persons who were present in the meeting according to their status and condition. Some time he will not look under enraptured condition, but surely it is due to large heartedness and which will be controlled by him.

Some details of the secret matters of the Sheikh were told me by Usman Shah so I present in the service of the Sheikh and told

him the details to him. So he told me that Usman Saheb is a good person and a man of revelation. After this whenever I used to arrive in Qazipet then he used to inquire about conditions and he also used to ask about Usman Saheb and at the time of my departure he used to ask me to convey his good wishes to him.

On his face there was such holiness was found so for this reason, if he will be available in the gathering of many thousand people, then the un-known eyes will recognize him and come to know that he is the light of the gathering without asking in this matter. As Allah says in the holy Quran and its translation and interpretation is as follows.

“ But Allah will choose for His special Mercy whom He will of Allah is the Lord of grace abounding. (1-105).”

One day during my working period at Raicher there were thought came into my mind during the whole day about his spiritual status. As he did not tell us or we know any person who will inform us the details in this matter. During the night Dada pir (grand spiritual master) Hazrat Syed Shah Sarwar Biabani was coming into my dream so I have blessed by kissing his sandals and he said “ Mr. : my son is “ Malik and Maulim Naqba ”. Upon waking up from the dream noted the arrangement of new words and the next day I was reaching to Qazipet and was present in the service of the Sheikh and explained him the details of my dream and he heard those words and he was asked again in this matter so I told him the details in this matter. Then he said “ He is nothing while pointing his finger towards the green tomb that whatever he is due to favour and kindness and he is nothing by himself. After this upon obtaining his permission I went back to Raichur.

Conduct and character :His conduct and character was modelled as per the model of the prophet of Allah. Upon

meeting with him even his critics will feel pleasure due to his behaviour and manners and they used to praise for his good nature. When the village persons used to meet him, then he used to talk with them according to their nature, knowledge and understanding as well as their wisdom. With the people of villages and people of Hyderabad he was used to talk with them in their style and as per the requirement in this matter. With the learned persons with the level of knowledge. Some time the learned Arabic persons when used to meet him, then he was used to talk with them in Arabic language and with the people of Iran he used to talk with them in Persian language.

His manners and conduct were similar of the prophet of Allah
In mysticism and piety he was of deputy of Sheikh Abdul Quader Jilani

In the dealings with Hindu village revenue officers he was used to talk in Telugu standard language and style. In short, it was his habit that he used to talk with the persons according to their wisdom and understanding and also as per the style of the day to day conversation and due to this reason the visitor will be feel happy with conversation with him due to his style of talking.

His perfection in the manifest and innermost was so great
So his holy teachings bring the condition of ecstasy on the people

In short, his conversation was as per saying of “ You should talk with the people as per their wisdom.” His statements were such beneficial and so sweet and due to this reason the listener

will feel comfortable and it seems that there was falling of the sugar from his mouth. His style of talking was so sweet. His voice was not loud or nor low so for this reason of his medium voice all persons present in the meeting can hear his conversation, whether they are sitting near to him or away from him.

When he will usually explain the events about the holy persons, disciples and their followers and also about the pious personalities of his family. Which reflect as per the saying of the prophet that one who like anything, then he will remember it for many times. In those events the persons of the meetings will get answers to their questions. There was seen many events that many persons used to present in his service with their individual questions and used to sit outside of his residence and upon his arrival, he was used to shake hands with all persons there, then he used to sit there and before the submission of the question to him then as per his habit he used to explain one event and that story actually will act an answer to the questions of the persons present in the meeting. So for this reason all people will feel happiness in this matter, and they used to leave the meeting place without asking their question with him. This event shows his laudable personality. In his conversation and talking there was perfection as well as there was the unique style in it. So for this reason upon return from his company in everybody's heart there will think that he used to love him much more than others. For trial now you can ask his number of disciples or his father's disciples and devotees will ask them in this matter that how the Sheikh will look you then everybody will reply suddenly that he was liked and having a look of affection from him very much than others. The people's thinking about his affection and love was not depend upon any doubt or not good

opinion, but it is real fact which depend upon the reality and it is true that he was used to love all persons in the same level so he used to look all of them in the same look.

In his conduct and manners and in his kind favour there is available strange uniqueness. He was used to meet with all his disciples and devotees, whether they were rich or poor with all of them his treatment was not only same, but equal and also his style of treatment was such that as it is required by the equal status of the person. If he is sitting there and if any person says Salam to him, then he used to stand and reply his Salam. But in the last period of his life due to pain in his waist so on such occasions he used to express his excuse in this matter for replying the Salam while in the sitting position.

With the disciples and devotees and also with the servants who used to do daily service and with the general public he was not seen within the condition of anger and annoyance with them. In him there was too much selflessness and tolerance, so in spite of not obeying his orders and against his will, do a lot of losses by his workers then then he has never become angry or give punishment in this matter. But he will use to treat with them with smiling and he used to advise them with words of peace and tranquility.

Even for the ordinary type of work or help for the example at the disperse of the meeting if any disciple or devotee use to pick like his staff, betel leaf box and snuff box if will be given him into his hands, then he used to say Salam to that person and for some time he will excuse him in this matter.

It is learning that one of his disciples who belongs to Sadat (holy prophet's descendants through his daughter Hazrat Fatima) family member who was working in some government department at some district place and he died there due to

illness. At that time his wife was pregnant and she was also his disciple. Upon his husband's death one child was born to her and she was also become serious ill due to the problems of pregnancy and due to such illness she did not have any hope of life so for this reason he was called her neighbouring womens to her house and she was disclosed her final advise to them that her or her husband's relatives are not available so that she could able to inform her helplessness in this matter. In case if she will be died then whatever house hold items which are available in the house should be sold and her final rituals of death should be performed there and her child should be sent to her spiritual master who is living in Kazipet as except him no heir is not there in the world. So she was dead. After this event as per her advice she was buried there in that place by the persons in that place and the small orphan child was sent to Kazipet by the people of that place. The people of that place were explained him the details about the final advise of the deceased disciple and other events of the tragic happening in that place. So he took the child immediately in his hands and embraced the boy and hold close to his chest. At that time he was began weeping and shut, tears so much that his beard was wet with the tears. He was taking the boy in his house and for some period of time that the boy was under the care of general, women there and after some time was passed, then the boy was given by him to his household, persons and till his life that the boy was under his protection so the stranger people thought on this matter that the boy was belongs to him.

In the last days of his life he was unable to move from the residence to the shrine building by the walk but he was used to go there in a bullock cart. During the sandal ceremony on the death anniversary (Urs) period he was used to follow the sandal

ceremony in the bullock cart and his cart will be found in the procession on the back side of the people gathering.

One year he was coming to big sandal ceremony procession in the bullock cart Akbar Khan and myself were there following his bullock cart. There was some heat in the atmosphere available, but there was large gathering was there in the sandal procession and at that time loud cry of one small boy was heard there. So he was annoyed upon hearing the loud cry of the small child and he was asked “Khan Saheb to take care of the weeping boy.”

So Akbar Khan ran from there and brought that boy and he told him “ Malik this boy due to too much gathering was separated from his parents. So he asked him to give the boy to him. But Akbar Khan told him that the boy is having mud on his feet so he will clean the feet of the boy by his handkerchief then he will give the boy to him. Till this phrase was not finished, then he was bending him from the bullock cart and he took the boy from the hands of Khan Sahib and put the boy on his lap and when the boy sat there then he was stopped weeping. Then he was instructed us to search for the parents of the boy. After some search Khan Saheb found the father of the boy and he brought him there. By that time the bullock cart was reached near the Nobat Khana Nobat (the place from where time is announced by the beat of a drum). After boarding out from the bullock cart he was handed over the boy to his father. As per the statement of Khan Sahib there was mud on the feet of the boy and he put the boy on his lap, but there was no sign of mud was found on his dress.

He was serious ill and this was his last illness in his life. Hakim Abdulla Khan was recommended him to keep away from gathering and not talking to the persons. As per this instruction

his son was taking care too much in this matter. The special disciples' group was guarding his room and they were not allowing any person to see him in his room and taking measure of to avoid disturbances near the room. So one day I was there outside of the room and not daring to see him to take care in this matter. At that time he was called me to come near him and he told at this time his son Biyabani is not there so there is a good chance. Since many days passed, but Fiyaz and Khaja did not come to see him. May be due to fear of Biyabani pasha's instruction they are not coming to see him. So you go and bring them immediately so that he can see them. These two boys were adopted by him and they are in the age group of 8-9 years. So I went immediately outside and found that both of them were playing there and brought them in his service. So he was called them to come near him and touched their heads with his hands with kindness and affection. Afterward, he said to them, " Since many days you both have come not to visit him so for this reason he was worried in this matter. The hairs of the head are growing too much so cut the hairs and have a bath and change the un-clean clothes and in this way he talked with the boys and he was given to them one quarter Rupee coin to each boy and then he was permitted them to leave him. At that time departure of the boys he said to them daily to visit him one time. So he was treated kindly and with great affection with the boys so such treatment with other parents is not possible during the time of illness. So his such love and affection is such great that even the love of the 70 parents is not equal in this matter. Upon seeing this event, I was surprised in this matter how he loved his adopted boys that even in the condition of serious illness when he was becoming un-conscious number of times and there was no movement for him and still he is worried and sorrow that

the boys are not coming to see him and for this there is effected too much for his heart.

It was heard that one night when it was passed its half portion then at that time the boy whose name was Khaja went to see him in his service and was complaining about the cold winter night so he was given him his turban to him to cover up in the night. In the morning all persons of the house when wake up and saw that Khaja was sleeping in his bed while covering the turban of the Sheikh so for this reason all were surprised at this matter and some were becoming angry with Khaja so he was prohibited them in this matter and he told them he was given him his turban. It was heard that when her daughter was heard this then she told him that “ Father, we and all devotees used to keep it on the eyes and you have given this to the boy to cover him on his head. So how you should wear it.? Upon hearing this he said “ My dear, what is objection in this matter and it will be cleaned by a soap of one penny.” So while smiling, he was cool down the anger of all persons of his household in this respect. This shows his kindness of poor and orphaned persons and there many such events are available in the record of history which shows his love for the poor and orphaned children. But due to the length of the book only four examples of these events are added in this book for the kind perusal of the readers of this book.

The meetings of Sama (ecstasy) : He was much interested in these meetings. On the occasion of the annual death anniversary (Urs), he was used to sit facing in the direction of Qibla (direction in which Muslims turn in prayer) in the middle of the courtyard of the shrine building on the eastern side and usually in every Friday night the Sama (ecstasy) meeting opposite of the big shrine building will be held , then he was usually to ask

for Abdul Gafur who was famous chorister and singer available in Kazipet and who is having a lovely voice of singing there to start the Sama meeting and he was used to hear his singing of some time. Also during his journey Abdul Gafur used to accompany with him and when there will be his instruction , then he used to sing for him. As per reports some time he was praised the singing of Abdul Gafur and he used to like his singing too much always. If there will be available many of the listeners from outside, but after their singing them, he used to ask Abdul Gafur to present some lines of poetry for him. During the time of Sama there will be a condition of tenderness which prevailed upon him so at that time he was used to sit there by lowering his neck down while putting his handkerchief on his eyes and in that condition he used to say something by his holy tongue and there was no action available from his hands and also there will no movement from them. But he was used to sit silently there with no moments. After tenderness when he will take out his handkerchief from the eye, then generally he used to look at the sky.

During the meeting of ecstasy sometime he used to ask for repetition of some couplet or couplets and at that time if there will no praise of words from his holy tongue and sometimes after the end of the ode (Gazal) he was used to say some words of praise.

At the Sama meetings he used to give money to the choristers number of times and if he will receive nazrana (presents) from the people in that meeting then he used to give also that money to the choristers. Some time also he was used to become generous to the Nobat (the place from where time is announced by the beat of a drum) players when he used to present in the shrine building.

Not only during the time of death anniversaries (Urs) of his father (Hazrat Syed Shah Sarwar Biabani) and grandfather (Hazrat Syed Shah Afzal Biabani) but also on other days the disciples and devotees used to present in his service suddenly. So at the time of their departure, he used to ask them to stay at Qazipet and ask with them “ To eat the rice and dall (split pulse) of the house of the fakir (Darwesh) and then go from there.” So for them the food will be used to send from his house, and upon eating of the above food, then they will be given permission to leave from Qazipet. On such occasions sometime he was asked some other persons to eat food with him. If there will be his disciples and devotees among those persons who eat with then he used to provide by his hand rice and curries in their plates and with great love and affection and he will use to insist them to eat more food items along with him. So the disciples and other persons used to eat more than their normal quantity on that occasion. So on that occasion it will be reminded to the visitors the real love and affection of their parents and actually such love which will be more than that.

In the matters of the estate properties he was faced many cases in many departments, but he did not go to the offices of the department to plead his cases. On special events he was invited by the higher officers and some time he was visited the higher officers. In short Sir Afsar Mulk Usman Yar Dowla Bahadur, Haimed Yar Jung Bahadur, Rafat Yar Jung Bahadur, Aziz Jung Bahadur, Qudrat Nawaz Jung Bahadur, Mohammed Yar Jung Bahadur, Ahmed Yar Jung Bahadur, Maharaja Sir Kishan Persad Bahadur, Moulavi Fazilat Jung Bahadur, Habib Rahman Sherwani head of the department of religious affairs department, Hazrat Pir Jamat Ali Shah, and also other high level officers as well as holy persons also used to visit him sometime.

During the last days of his life at the time of some occasion he was used to weep too much and there was shut tears from his eyes. In the record of his discussion one event of his tenderness in the beginning of his life was known to me and which is as follows and from which it is known that his tenderness is strange and very effective in this matter.

It is reported that on the third day ceremony of his father's death and after its completion, he went to see his mother in the house and he met her and on that time there was tenderness in him. It means he was weeping slowly but it was very effective and due to this reason there was flood of the tears from the eyes of the members of his house and also there was a condition of un-conscious, which prevailed upon them. So there was a tragic scene which prevailed on their eyes so they were becoming upset and worried for their lives.

Upon seeing of the above event there are many people now used to say that his weeping it seems that the following things are also weeping with him.

1. The angelic world
2. All living beings
3. All doors and walls

There is no such great effect and condition of grief, of weeping was not found in the weeping of other persons. It was reported that his mother and his sister was confirmed the above event. As per the saying of Hafiz Shirazi on the holy persons sometimes there will be prevail such condition on them. From the above event it is known that there was great of effect of the death of his father on his heart. Because of the death of holy persons, Ulmeas (scholars), the following creatures used to mourn and which is confirmed by the saying of holy persons. And in this matter one reference from the Persian book

‘*Arshad Talibin*’ on page 167 by Hazrat Pir Khunad Baba is added as follows.

1. The angels
2. All living beings of the world.

It is said that when any pious person will leave from this world, then the angels will come to visit the world for a period of 40 days wearing black dress and mourn so there was find defect in the religion of prophet Mohammed (peace be upon him) and all animals of the world will able to know about the death news of the holy saint and for this reason they will become sad even that snake (it said that there is mountain called Qaf which is around the world and its peak is five times higher than the earth and it is adjoining with the sky. But the people insight said that there is some difference in between the sky and its height and there is a snake, which is attached with the mountain of Qaf and he is holding one span of his tail is in his mouth and when he know the news of the death of Mashaiq (learned person) and holy person and due to sorrow and grief, he will cut his tail and by force he will hold one more span of the tail in his mouth and for this reason the earth will become small.) And the cities which are far away from each other will become close to each other in this matter.

He was written one ode (Gazal) upon the death of his father in the Persian language and which shows his deep sorrow and grief on that occasion. Its translation and interpretation of Urdu language is as follows.

In the loving memory of Hazrat Syed Shah Sarwar Biyabani

It is sorrow, oh: sky you have taken away the light of Allah
 I swear in the name of faith you have given us a mountain of
 grief

There are no happiness and pleasure of life and power to bear it
 Because due to this loss and grief, I suffered a lot in this matter

I am busy from morning till evening in this great grief of my life
 During day due to this problem which made me weak and lean

Oh my: Khizer where you are, for God sake, show me your face
 Oh: the leader of caravan why you are hiding your face from us

But like you there is no personality can be seen in the world
 And you have started, benefits of the mysticism in the world

The lovers of reality were around you like the moth of the light
 Oh: The light of Allah you have spread the light in the world

Afzal affected and who keeps your beloved name with him
 Be kind to him as he will keep your works alive till his life.

In his high temperament, there was cheerfulness and
 humour which was very polite and pleasant and which show his
 higher knowledge. In the discussion rarely pleasant sentences
 which will be not out of truth and which he used in the
 conversation in the meeting and due to this reason there will be
 there a moment of laugh not only to himself and to others who
 were present at the meeting place. Sometime he was used to hear
 the stories of humour from his disciples and devotees and who

belongs to some of his special categories of persons, and with which other persons present in the meeting will be enjoyed in this matter.

The events of laughter provoking and humorous are also not free from the worship as per the saying of the prophet of Allah as follows.

The prophet of Allah said oh: Abazar their laugh is worship and their joke is tassbih (glorification of God) and their sleep is sadqa (charity). And this reference is taken from the book Jawahar Ashaq page 58.

Usman Khan alias Pattu Khan, resident of Bolaram and Sheikh Mohiuddin Ansari resident of Kazipet, a boy name called Abdullah from Kazipet and some other persons used to hear these stories of humorous stories from him many times. In short, his every style and behaviour which shows a complete sign of the Sunnah (practice) of the prophet.

Sometimes he was used to visit rivers, water tanks and jungle areas along with his disciples and devotees for visiting these places where there will be arranged of the cooking different varieties of foods and at that time he was used to give instruction to have eaten the food freely without any hesitation in this matter. He was also having eaten food items with them. Also, there will be arrangement of tea for drinking for all the visitors. So he used to drink the tea with the persons who will present in that party. At last the meeting of Sama (ecstasy) will be organized there and then after its finishing the party will be returned back to Kazipet.

He was much interested in the shrine garden in Kazipet which was built during the period of his father. During his stay in the shrine building he was used to visit this garden sometimes and used to plant the trees of fruits there. Actually, this garden was

the place of worship for his father as well as for him and this fact was not known by the general, persons. This garden is being irrigated from the well water of the shrine. Until his life he was taken much interest for the protection and irrigation of the garden. In the garden the following staff was always available there.

1. One supervisor
2. Four labourers
3. Two bulls lock used for the drawing water from a well of the shrine situated near the mosque.

In the garden there are some kinds of fruit bearing trees and flowering trees were planted there. In this garden he was awarded the favour of spiritualism to some of the disciples.

Some of his features are mentioned in the beginning of this book. He was well known as whose prayers are accepted by God so for this reason always devotees and disciples, especially used to bring in his service their kids who were suffering from the diseases and placed them in his service then he was used to touch on their cold bodies so they will become healthy. Some other people whose children used to die in the early ages so they also present the kids as per above method. Then he used to say some phrases for their lives and prosperity so for this reason they will alive. Usually many people used to borrow his used clothes from him and sew the dress for their small children and for this reason the children will be safe and secure from evil spirits and calamities.

On the throne, which he was used to sit daily on it in the shrine building in his absence and some disciples for the seeking benefit, goodness and blessing used to touch their hands on his sitting place and putting it on their faces. This system of action of the disciples with his personality

commendable as per the tradition of the companion of the prophet and its reason are mentioned in the book ‘ *Afzal al-Hidiayat.* ’

As in his personality, there was too much habit of hiding his status so for this reason at the time of prayer, he was used to instruct the needy persons to go his father and grandfather’s mausoleums and ask them for their needs there and always care about them for the fulfilment of desires and wishes of the persons who visit their graves.

Many men and women used to take many charms from him and also take oud (aloeswood) after blowing of the supplication on it and when such oud’s smoke will touched by the patients of the evil spirit then it will be effective immediately. He used to have many kinds of charms with him and some of its ink writings will be washed in the water and used to drink it and some of them are put on the neck and some of it will be tied on the arm and due to this reason there will be fulfilled of the desires and wishes of the persons. The evil spirits patients also used to visit him and will be benefited too much due to his kind attention and favour in this matter. Sometimes when such patients (evil spirits) will present in his service, then the evil spirit which is available on the body of the person used to talk with him and explain him the reason of his coming on that person. Upon hearing his conversation then he used to give warning to the evil spirit to leave un-manner act and leave from there and such type of some events is added in the chapter of his Dastagir (help) in this book.

He was not practising the work against the evil spirits, but due to his spiritual power the following creatures

1. Jinns
2. Khabis (wickedness)

3. Satans

Were leave as per his order and were used to live in the condition of fear and sometimes due to his supplications and his disciples living in far away places used to safe and secure from harm and injury from the dangerous insects and evil spirits immediately on this matter.

In his temperament, there was so much simplicity and sincerity with him as his son has large number of bullock carts and many employees were there in the estate for agriculture work but despite of that he used to hire the cart of Sheikh Hussain, who was known as Nobatwala and he was poor person in the village and for his visit of Hanamkonda and other places he used to hire his cart which was not like cart for travelling passengers but it was called in local language as Bandi and on this cart sheet of bamboo is fixed and its bulls were used to lean and its running speed is slow . So for this reason there will be a delay in the journey time, but to help this cart owner, he used to prefer his cart. Some time if he wants to go shrine building from his residence, then he was used to ask for that cart. It is not known apparently the reason for using this cart, but his intention in this matter was that to help the cart owner who is the poorest person in the village. In his nature, there was such simplicity that he do want not to display his higher level of status and position. His nature of simplicity is described in the following couplet.

Those who will reach on the status then he will pretend as low
Like a rider when will reach at the destination will be on the foot

Sometime when there will be insist from his son or due to the urgency of the situation rarely car will be used by him or he will use horse driven cart by hiring it. So in his every action he wants to hide his higher status and position in this matter, but in spite of this his higher level of the greatness will be known to all.

He wants to hide his higher level of the courage always
But his highest dignity and greatness is shown from his forehead

Daily schedule : He was used to come out from his residence at the 9'O clock in the morning in the drawing room. During this period large number of disciples and devotees used to gather outside of his residence with the fondness of kissing the feet of the Sheikh and when they see his arrival there then they used to standing there in his respect as per the saying of the prophets follows.

“ Qumo ela Saidkum” It means you should stand for your leader. And each and every disciple and devotee used to kiss the feet of the Sheikh. The disciples and devotees used to anxious to kiss the feet of the Sheikh. The Sheikh used to instruct all of them not to kiss his feet and he was used to shake hands with the persons who were used to be present in the gathering. At the time of the shaking hands he used to ask about their well being and affairs. After meeting all of them, then he used to sit on the throne of the drawing room and ask the visitors to sit on the throne and if the visitors will be in large numbers, then he used to ask the persons to sit on the mat in the hall of the drawing room. Upon this he used to address all of them in the sincerely manner and welcome all of them and ask them about their relatives and affairs as well as their business and service matters and which show his kindness with which there will be relief of

the hearts of the visitors there and then used to start his sayings which will satisfying the listener in the meeting. On this occasion it was used to happen that before the visitors who want to put their queries in the matter but in the general discussion in the beginning of the meeting in his sayings the replies of the queries of the visitors will be find available there . As per saying of Allah in the Quran, “ Yoke al-Ra min amrahi “ its meaning is that Allah will reveal his secrets to whom he wants.”

During the meeting some of the visitors among his disciples and devotees leave the meeting place upon asking his permission and some other visitors will enter into the meeting place. In this way upon his entering in the meeting the disciples in this way many visitors will enter and leave the meeting place and it will continue till the afternoon time. At the time of lunch the servants and workers used to come in the meeting place and remind him in this matter number of times then he will dismiss his meeting. It was seen many times that when the ladies will gather in house in honour of the kissing of his feet there and then it will be informed him in this matter so upon this he will ask the permission from the meeting persons and used to enter into the house and used to listen the requests and matters of the ladies there for many hours.

Due to many meetings of the devotees, he could not able to get the time of the launch in the house. He was usually to be present in the evening time in the shrine building near the outside of the door of Nobat Khana (the place from where time is announced by the beat of a drum). under platform under a tamarind tree from 8'o clock to 9'o in the night time when the disciples and devotees used to come and sit around him and where his sayings will be heard by the visitors there. The district

officers of Warangal used to visit him at the above time. His position and status will be such like the Sheikh in the nation like a prophet in the Ummat. When before the meeting will be dismissed then the visitors will used to stand before him with respect and honour. The respect of his disciples will be such that it will remind the action of the companions of the prophet of Allah and which shows a full glimpse of the good example of the holy prophet. In this connection one saying of the prophet reported by Abu Hurara is as follows.

“ It means when the prophet used to stand in the meeting place, then we also used to stood till then we will able to see that the prophet will enter into the house of any of his wives there.”

His presence in the meeting place while his entering and leaving from there many of his disciples used to accompany with him. This habit is also found in his father who also used to come and sit on the platform near the door of the Nobat Khana (the place from where time is announced by the beat of a drum).

Some time he will use to be available other than his schedule timings as per the requirements of the visitors on the submission of their requests in this matter. So for this reason he will call the devotees in his special room in which he was used to sleep and where he will use to hear the detail discussion of the visitors and upon this he was used to pass the instruction in this matter. This behaviour is will be found equal with rich as well as the poor visitors. So in this way the poor and as well as the rich persons were always used to get his attention and care in hearing their requests and problems in this matter.

During his stay in Hyderabad, he was used to follow the above schedule of visitors there, but there it was found a large number of disciples and devotees of men and women there and every day and every time. In Kazipet, there will be too much

rush of disciples and devotees during the annual death anniversary period and in other days there will be no such rush available but some time there was found too much rush there.

Akbar Khan used to say that during his stay in Hyderabad city during all day and all timings he was used to busy too much there with the visitors of men and women and due to too much rush we will be annoyed in this matter but the Sheikh of the time in spite of the rush he never feel the frown in this matter.

Indigence and kindness

In the drawing room there were always found at least four indigent persons and three servants used to be found there and who will used to get the food from his holy house and also in the house six lady servants and many poor women used to stay there and not only they will be provided food but also clothes and their other needs will be fulfilled there.

During the annual anniversary (Urs) days before it it commenced may poor persons and disciples and devotees used to come into his house many days before and stay there as his guests in his drawing room. Even after finishing of the annual anniversary for a long period of many months the above types of his guests were used to stay in his drawing room. At the time of their departure some of them will be given a return ticket amount to them and some of them will be given an extra large amount including travelling expenses as per their condition of their lives.

One Shah Saheb who was custodian of one shrine used to visit Qazipet Sharif during the annual anniversary period and used to stay in his drawing room and he will leave from there after many weeks after the end of annual anniversary and that person was not only paid the travelling expenses but he will be given the expenses of the annual anniversary of the shrine

which belonging to that person. Such type of help and assistance will be given by him to other persons in their financial problems and difficulties.

It was seen most often that the road side beggars and poor persons suddenly used to present in his service and they used to explain their needs and difficulties with him. Then he used to help them financially at once and used to solve their problems and needs. There will large amounts used to be spent with him for the needs and problems of the poor and needy persons. Some time it was used to happen starvation with him along with his family members, but due to his dignity of indulgence he did not disclose the matter to other persons. His condition is as follows which was mentioned in one couplet.

His life was as secret of the similarity of the clue of the puzzle
In look he was indigent person and innermost was like a king

In the reality his life was just like a hidden secret and always his nature was that to grant favours to others. Even beggars and poor persons as well as the disciples or devotees who will visit him for whatever their needs and he will used to fulfil their needs and requirements. Most often it was seen that the people could not ask him about their needs, but he was helping them in this matter and their desires of the hearts were fulfilled by him. Some time the poor business persons used to visit him to sell the things, then in that case he was used to purchase those things at the price of the sellers whether he will require that thing or not. Some time he will ask to reduce the price a little and purchase things.

The preparation of Biryani (rice cooked in soup) during (Urs) anniversaries.

During his period on the occasion of two Urs anniversaries 12 Pallas (3 Maund weight) rice Biryani from his side was arranged as per requirement of the days on the daily basis. During that period one night about 2.30 A.M. he was coming out of his room and at that time some persons were sleeping in the drawing room and who were in charge of food distribution so he called them and asked if there is any quantity of benediction is possible to get for him. They said to him that it is not sure and but they will check into this matter and inform him. So he asked to check cauldrons and send the same with the person who will be sent by him there upon reaching back to his house. So in this way he was entering his house and one girl came there with the plate. During the time the persons checked all cauldrons, but they could not find anything. But they find some quantity of rice in the small basket. So it was asked by the girl who are in the need of the rice at that time.? So that girl servant told them the Sheikh did not eat food till that time as he was busy with the disciples and devotees and now when he was free then the food was over in the house so he was in the demand of the food from the outside.

During the last year of Urs occasion, this well wisher was in charge of the distribution of Biryani. At that time I was watching there the slaughter of the goats and received messages from him to send liver of the goat for the mother of Wahid Miya so I sent it immediately. At the time of Asar (late afternoon) prayer, he was calling me to see there and who sitting outside of the drawing room and he was told about the liver of the goat and he paid me the price of liver of the goat and asked me to add in the expenses of Urs. So I was surprised at this matter and reluctant to take the price of liver of the goat. So he was smiling in this matter and he said it relates to make an

offering (Niaz Sharif) of holy persons so to use things from it for other purposes is not proper without its payment of the price so take the price and add in the expenses of Niaz Sharif. So as per his instruction I have taken the price and added it in the account of Urs (the death anniversary) expenses.

At the time of the Urs (the death anniversaries) arrangements he was used to spend many thousands of Rupees towards expenses of cooking food and other expenses and all these details are available in the chapter of Urs (the death anniversaries). He used to take too much care and attention towards offering (Niaz Sharif) and used to instruct to prepare food for quantity of many quintals rice Biryani and used to distribute these food preparation properly to all concerned persons. But in those days the Sheikh and his son used to busy too much with the disciples and devotees while hearing their requests and problems and to help them and that they could not able to have time to eat their food on the time schedule for the whole day and in spite of this they could not feel undisturbed in this matter. So with their action we are in the condition of surprise.

An event of the generosity of Hazrat Syed Shah Ghulam Afzal Biyabani Kazipet

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H. E. H. The Nizam of Hyderabad there was every month the royal grant

which was used to reach to the custodian of the Kazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will be used to distribute the amount of the salaries of all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Kazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the administrator of estate, Sheikh Dadan Saheb was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book '*Lemat Biyabani*' and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan Saheb was sent the letter by the post to Hyderabad for the kind perusal of the shrine custodian there.

The readers of the book are informed that the administrator of estate Sheikh Dadan Saheb who is the grandfather of the translator of English edition of this book.

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he was made loud and cry in this matter and he requested him to allow him to join in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letter of the Administrator of the estate and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and he sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in my service and he was ashamed of his bad deed so I was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be suffered in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Kazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

At the meeting about the discussion and explanation of the book of collection of the speeches of Hazrat Sheikh Abdul

Quader Jilani is known as “*Malfuz Kabir*’ part second and about the sermon number 33 held on 23 of Jamad al Thani in the year 545 Hegira on Monday in which he said and its translation is as follows.

The work of the holy and brave persons is to spend for the cause of the comfort of the mankind. They are people who are known for the looting of the money and then they used to give this money to the needy persons. By the grace and favour of Allah, whatever they will get they will try to loot it and for the same amount they used to spend for the beggars and for the needy persons who will face financial problems in the life and also they repay the loans of the poor persons and they belong to the category of the kings group and they do not belong to the kings of this world but they belong to the kings of the other world.

His kind and favourable style of life is also same as per his saying in this matter. His personality and his qualities belong to praiseworthy which are found in the category of such pious persons which are mentioned in his sermon in the above meeting.

The Urs (the death anniversaries)

He was much interested in the arrangements of the Urs (the death anniversaries) so he was used to pay much attention and care in this matter. So for the reason he used to spend too much amount of the decoration and preparation of rice Biryani. In the annual days of cerebation he used to instruct for the preparation of 12 Pallas (3 Maund weight) preparation of Biryani as per requirements of in between 21 to 27th Safar month and so one

day there will be preparation of 1.5 Maund or 2.5 Maund of Biryani.

The fine rice will be purchased such as Peshawari and Amratsari and other cooking items such as the saffron will be purchased of the best quality in much quantity and in this way all cooking items in good quality and quantity will be purchased in this matter.

The method distribution of benediction

It will be served to all present persons, including the disciples as well as devotees available there and to the males in the drawing room and the ladies will be serving the benediction in the ladies section. Some time Biryani will be distributed after Fateha to some persons and some portion of it will send to the ladies section for serving there among the present ladies including disciples and devotees there and to the persons who will arrive from far away places will also be served the benediction to them.

At this big ceremony all the local officers of the Warangal district will be invited there and they will be served in the camp area.

The colouring of the big tomb

The colouring work of the big tomb and big door of the shrine building will be painted in the green colour and the arrangements of lighting were started during the period his custodianship of the shrine. In the beginning days some years the green colour was painted on the big tomb from the expenses of Mohammed Yaqub Saheb Jamadar.

The lighting arrangements

Its arrangements were done under the supervision of Mir Munwar Ali alias Saidu Miya Mansabdar but afterward the lighting and colouring arrangements were allotted to his son.

There were arrangements of lighting on the both side of the all ways it means on the tombs and in all compound area of the shrine building and from there to the road where it turn and which goes to the village and on the four ways and from where to road which goes to railway station and for some distance only and also in the area of tomb of Hazrat Lala Miya and in the officers camp area , in all buildings in the shrine area, and on the shrine building and on all shops and on these ways both sides and there is kals (spire pinnacle) in between of the tomb on which light in glasses and light in colourful boxes will be provided there. This system was continued for many years and during that period in some special places as per requirement, there was arranged to fix big electric bulbs. On the tombs and on the door of the Nobat Khana (the place from where time is announced by the beat of a drum) there will be specially colourful lighting will be there with which there will be increased the beauty of the decoration of lighting in the shrine area and without any doubt the whole ground will become dazzling of light. With the introduction of electricity supply there is constant improvement of the decoration of lighting on the shrine building and around other places and roads and streets in the Qazipet village.

The method of sandal ceremony

During the days of the Urs (death anniversary) on 22nd Safar his father's sandal of Hazrat Syed Shah Sarwar Biyabani and which is known there as a small sandal and on 23rd Safar the

lights are illuminated on the mausoleum and 26th Safar the sandal ceremony of Hazrat Syed Shah Afzal Biabani and which is known as big sandal and on 27th Safar, the Urs (death anniversary) ceremony is celebrated. These two sandal will be taken out from the residence of the Sheikh at the time of 11'o clock in the night time. Along with the procession of the sandal the Refai beggars and Milad groups with many kinds of music parties and crafty person will show their items on the way and there will be a large number of disciples along with the procession of the sandal.

On every sandal ceremony a large number of disciples and devotee women gather at the residence of the Sheikh and used to attend in the preparatory work of sandal and malida (bread smashed in butter oil and sugar) and this method is still being continued there in Kazipet. The ladies who will present at the ceremony of the sandal will be provided benediction of the food before the departure of the sandal. As there will be a large number of ladies so for this reason there will stalls of women will be arranged in the courtyard and all kinds toys, bangles, fruits and tea, artificial jewellery stalls will be found there and there will be too much business of the above items as the courtyard is in a big area so the stall sellers will set up the stalls and do business during the whole the Urs period.

The process of the sandal ceremony

As per the old practice at the time of 11'o clock the Rifai beggars will reach the door of the Sheik's house and will call there and there music parties and the lighting arrangements will be ready for the Refai Fakirs (beggars) there and in the reply of the call of the above beggars all types of music parties will start

their music with their instruments and it is reported that in the beginning day in the ladies section the tray of the sandal will be carried by his mother on her head and after this she will hand over it to the Sheikh of the times on his head.

When the sandal tray will be on the head of the spiritual mother's head, then the all women who presented their used to kiss her feet at that time and some of them will used to touch their head with the sandal tray. After this Sheikh will carry the tray of the sandal on his head to some distance, then he will use to put the tray of the sandal on his younger brother Hazrat Shah Abdul Karim Saheb whom this translator was seeing him when he (translator) was in his younger age in the shrine area. In this way when the sandal process will come outside, then other disciples, devotees and other persons used to put the tray on their heads and carry it for some small distance and then give the chance to other people. On this occasion the officers of the Warnagal district and officers from other places used to carry the sandal tray on their heads.

The process of the sandal ceremony will be like that at the door of the Sheikh's residence there will be a one horse on which cover of the grave and behind him there will be a tray of sandal will be there on which a tent which will be available there and before the horse and there will be groups of beggars and all other music parties and crafty persons will be there. The Sheikh of time will be behind of the sandal tray along with his relatives, disciples, devotees and Mashaiq (learned persons) and large number people will be there along with the sandal procession.

The Sheikh will be in his red lungi (coloured sheet to cover the lower part of the body) of Mashaiq persons and wearing robe and he also used to wear turban on his head and he will use

to hold his staff in his hand and on the way many devotees used to garland him and when there will be many garlands in his neck, then on the instruction of the Sheikh, Akbar Khan used to take out all garlands from his neck and he will used to hand over the same to some disciple. During his last days of his life period his health condition was not normal and there was prevailed weakness in him and so for this reason he was used to go behind of the sandal procession in the bullock cart and he was used to get down at the door of shrine under the Nobat Khana (the place from where time is announced by beat of a drum) and from there the disciples will take him in their circle, and in this way he will proceed to the shrine building and after performing the sandal ceremony there then he will used to join in the Sama (ecstasy) meeting and upon his arrival there the Sama will be started.

The method of sandal ceremony

In the sandal ceremony with the Sheikh and all his relatives and his disciple and all other persons used to participate in it and still this procedure is being followed in this ceremony.

The method of Sama (ecstasy) in the shrine building

During the period of the Urs (death anniversary) when the Sheikh will perform the sandal ceremony and he will use to join in the Sama meeting for a period of two hours and then he used to instruct to dismiss up to next day it means on the second day

of the Urs. So the Sheikh came to the shrine at the time of the evening and the Sama will be started at that time and there will be discontinuation of it during the Maghrib (sunset) and Eisha (night prayer) prayer time. At the Sama meeting there will be changes of the parties of Qawaals (choristers) after some short time and in this way all Qawaal parties will be able to present their Qawaali (singing) in the Sama meeting and at that time of 3'O clock early morning this meeting will come to an end. During the Sama meeting he will use to weep too much and in the Sama meeting the Sheikh use to give too much money to Qawaals and in this meeting there will be large numbers of persons will attend and as well as the superior officers, rich persons, Mashaiq used to be present in this meeting. There will be too much effect of the Sama meeting and for this reason there will be a condition of ecstasy which will prevail on the persons in the meeting. The author of the book '*Afzal al-Karamt*' was mentioned the details as follows.

“ During the Urs period in the Sama meeting his presence will be like the light of Allah which will be sent down there. As the author of the above book was a man of insight and most respectable pious person so he was used the word the light of Allah in his praise and which was in reality and his personality was found in the higher status and in greater dignity in the Sama meeting so which can be said this without any doubt in this matter.”

Due to a large number of the persons in the same meeting there will be presented of police personnels there and police officers will perform the duties there while standing there and control the large gathering.

The Urs and show of Mui Mubarak (Holy hair of the prophet)

In Kaizpet since the time of ancestors of Biyabani family members possess the relics of the prophet with them. It means holy hair's small branch is kept available in the small box scented with sandal and Abir (mixed powder of rose) which is available on the back side of the mausoleum of Hazrat Syed Shah Afzal Biabani and in the last room which is near with Nobat Khana (the place from where time is announced by the beat of a drum) building. It is available in the north side wall on the shelf the small box of the holy hair of the prophet is kept secured there. So that room was becoming famous and well known with room of holy hair of the prophet and there always visitors have gone the room and use to kiss it there and reading of Fetaha is the practice of the visitors there. Some visitors used to garland the shelf of the holy hair of the prophet.

Every year as per the practice of their ancestors during his time also on 11th Rabil Awwal during the night time at 9'o or 10'o clock the sandal procession will start from his residence with great respect and honour and it will reach to the shrine building and then it will reach the room of Mui Mubarak (Holy hair of the prophet). In the sandal procession along with him his relatives, devotees and the large gathering of the people will be find there and after presentation of the sandal in the room then meeting of Sama will be held in which he was used to grace the occasion there and after one and half hour he used to listen the programme there then used to dismiss the meeting there and then he used to return back his residence in the village and on the next day it means on the 12th Rabil Awwal at the time of nine'o clock morning he will used to come to the shrine building

from his village residence along with his relatives and other persons. Then in the shrine he will visit the room of Mui Mubark and he used to take out the small box from the shelf and open the box and see the Mui Mubark first then afterward the general persons used to watch it there. After some time he will hand over the small box to some of his relatives and he will participate in the Sama meeting which will start upon his presence there. In that meeting he used to engage there for two hours and then he will use to leave from there to his residence. After his leaving of the shrine building the show of Mui Mubarak will be continued till the Zuhar (late afternoon) prayer and after that its show will be stopped and the room will be closed and on that day there will be special an offering (Niayaz Sharif) will be arranged at the residence of the Sheikh.

After Zuahr (afternoon) prayer there will be the arrival of the women in the shrine building in the ladies area in which there will be prohibition of the men will be there and some volunteers will be busy in this work and see that there will be no entry of the men there. The ladies visit will be continued to till the Eisa (night) prayer and after this show of the relics will be stopped and Mui Mubarak will be kept on the shelf. This method of ziara (visit) of the Mui Mubarak is being continued till now in the shrine building.

His behaviour during the time of death anniversary

During the time of the Urs (death anniversary) many thousand persons used to pledge on his hand so for this reason he was used to busy in those days too much and he will not get any spare time. Also in those days the disciples and devotees used to offer their nazar and niaz (presents and offering). Some days

Before the commencement of Urs the cleaning and decoration work will be started from the H.E.H the Niazam's government staff and officers and they will be camped there to install temporary sheds for the visitors and the daily cleaning work will done in the shrine areas. After the end of the Urs ceremony, he used to settle the cleaning charges as per the bills received to him from the departments concerned in this matter.

During this period, due to his representation in the Urs (death anniversary) days the passenger trains in between Kazipet and Warangal railway station used to halt in front of the shrine and due to this reason there was great benefit was there to the passengers for coming and going from Kazipet shrine. Due to war period during his last period the trains halt system was discontinued, but there was new system was started of buses and taxies, horse driven carts which used to carry the visitors from station Kazipet, Mathwada, and Hanamakonda by collecting the fares for these trips. Also, due to this arrangement there was a great convenience, which was available to the lots of the visitors to Kazipet shrine and also to leave from there to Station Kazipet and other places.

The water taps and electric lights were fixed in the shrine building area in many places as per the requirements of the visitors. Also big cement, water tanks were constructed in the shrine area and due to this arrangement there was water supply was provided to the visitors all the time.

The water taps and electricity provided in the village and shrine areas where possible only due to his kind representation to the government of H.E.H the Nizam of Hyderabad. As per his instruction the Malavi Abdul Basit Khan the collector of Warangal was tried hard in this matter and sanctioned of water and electric supply and it was available in Kazipet village. So in

the shrine area and other outside areas there are many taps and electric poles were fixed in many places as per requirement and many big water tanks have been constructed in Kazipet.

The duration of illness

He was feeling less nervous weakness and some time he was feeling pain in the waist and he was also feeling difficulty while sitting and standing in the meeting places. But he was used to take rarely the medicines in this matter. So some period of time was passed like that. Before his death for a period of ten years due to wrong prescription of some doctor and due to not suitable medicine, there was difference was found in his nature and for this reason there were some indication of disease of paralysis, but due to immediate care, there was complete cure in this matter, and after this the treatment was continued and but there was remained the weakness and day by day depression was increased and after some period of time he was unable to walk so for this reason to visit the shrine building from the residence he was use to go there in the bullock cart. And slowly in the year 1362 Hegira his condition was becoming worse and due to the fever and headache and so for this reason it was difficult for him to sit and standing in the meetings. But in his such health condition he was used to perform all the ceremonies of the Urs (annual death anniversary) as per tradition which was coming in the family of Biabani but he was not participating in the sandal ceremony due to illness.

After the Urs ceremony, he was arrived at shrine building in the room of his son on 29th Safar in the year 1362 Hegira and after that the illness period was continued further so the doctors advised there should be available to him three persons to attend the work of health care of him in the room and there should not available more persons with him and he should not be allowed

to talk with more persons. So his son was taken measures in this matter. For care and attention in the matter some disciples were given instruction to watch his room so that there should be no entry of many persons at the same to kiss the feet of the Sheikh of his time and there should be no loud and noisy in this matter. So for this matter complete care and attention was taken in this matter. But spite of this always many persons used to visit him along with their children and making pledges to him and also a large number of people used to visit him and become his disciples.

Illness.

For the pledge of the small children as per his rules there was some insist from his side, but due to request and appeal, he used to make the children as his disciples and in this way all of them enter into the chain of Biabani. On these occasions it was seen many children insist to become his disciple in spite of the objection from their parents as per the instruction of the Sheikh but those children will enter in the chain due to their firm determination and insisting on this matter. Also the disciple in large number daily due to their fondness and affection used to visit him and kiss the feet of the Sheikh even after some objection and obstacle in this matter. In those persons there was too much competition and so for this reason there was some time quarrel among those disciples who were eager to visit the Sheikh first from others, so while to understand their fondness and affection, and there will be difficulties in this matter to allow to the visitors to see the Sheikh one by one.

He was used to like too much the treatment of Hakim Abudulla Khan of Hyderabad and always there was treatment of him. Since from the beginning of the illness, there was treatment of the above Hakim Saheb was available to him on the grand

scale and in this way 8 months were passed away but there was no cure for him.

At last as per advise he was taken to Hyderabad in the month of Shawal in the year 1362 Hegira for the reason of the change of atmosphere. Along with from his family members and his son, his daughter and his wife was there with him in Hyderabad city and they were staying on the Kachiguga street in the bungalow of Mahbub Ali Khan who was officer Nizam's Armed Forces. Along with him in Hyderabad some relatives, the disciples and some servants were also with him there.

In Hyderabad his treatment was done by Hakim Shuaib Allah Khan and this treatment was continued for a period of 2.5 months, but there was no cure available to him and for this reason daily his health condition was becoming worse and worse and gone decline in this matter and in this way the month of Zil Hajj came and he was ready to leave this world for his permanent resort in the other world.

Before two days he called his son in the room lonely for giving him the favours of the spiritualism and the secret of Marafat (knowledge of Allah) and knowledge of chest and he was given him total 18 advices and instructions concerning of Tariqat (mystic way) was awarded him and also he was given him a higher status in this matter.

After this he asked his daughter to go Kazipet for the preparation and arrangement of Eid al-Azha. He was used to like his daughter too much and but due to the changing situation and health condition she was un-willing to leave him in Hyderabad to go to Kazipet for this reason. As he told her that he will reach there on the occasion Eid at Kazipet so as per following the instruction of the father un-willingly she went to Kazipet and also his many disciples who were in the careless

condition because they could not observe his critical condition in Hyderabad except few disciples many of them were given permission to leave Hyderabad upon their request for the Eid preparation in Kazipet.

The event of the death

It was heard that on the 8th Zil Hajj, he was desired to have a bath, but due to no permission of the doctors his son was objected in this matter. But in this matter, there may be advisability is there so he was taken bath and the night was passed and on the morning of 9th Zil Hajj on Tuesday there were great sudden changes were found in his health condition, there so immediately his son in law Hazrat Abdu Ali, who was in Hyderabad was informed in this matter and who was coming there urgently to see him and also the nephew of his first wife Fazal Ali retired assistant of Nizams Forces also came there. These two persons were present at the head of a bed. At that time Mahboob Ali Khan, who was officer also presents in his service. Who said that from the morning till afternoon there was a condition of un-consensus was prevailed upon him. During this period when we will call him, then he used to open his eyes and says 'Yes' and used to watch us and after one minute used to close his eyes. We have watched at that time the colour of his eyes was red and eyes were becoming intoxicated and he was in the condition of amazement and he was in the engrossment and in attention toward Allah. In short, at that time of one o'clock in the afternoon on the 9th Zil Hajj in the year 1362 Hegira on the Tuesday he left this eternal world while leaving all his disciples and devotees and his son. It is very sad that the sky was sent down upon us a strange and a irretrievable loss and difficulty to us.

Upon this event the news of his death was spread all over the places and so for this reason a large number of disciples and devotees and a great number of the people were informed in this matter by telephone and telegraph to Kaizpet and all other places in this matter. For informing Malavi Syed Khaja Fazl Hussain, who estate advisor was telephone call to Hanamakonda through Syed Fazal Hussain as he did not have a telephone connection in his house. With this information of this event there was too much effect on the hearts of the disciples and the devotees of the Sheikh of his time.

As the fireball of your separation, causing effects on the souls
And your separation is burning hearts of young and old as well

How should we write details of this grief that the pen is broken
How to mention situation of the demise as the tongue is burning

As per his instruction his beloved daughter left for Hyderabad to Kazipet and his wife came out of the house reached the Kazipet Railways Station to go Hyderabad to see the Sheikh there and she was waiting there for the arrival of the train in Hyderabad but at that time Fazal Hussain was reached the railway station and he was informed her only that the Sheikh of time is coming to Kazipet and he was already leaving from Hyderabad so for this reason she should not proceed there. So she stopped to proceed from Hyderabad journey and she was coming back to her residence in the village. After that his son came to Kazipet along with the dead body of the Sheikh to his residence in the village and with him there were many persons came from Hyderabad.

The burial details

His dead body was brought to the Kazipet shrine from Hyderabad in a motor car and then it was taken to the residence building as per advise of all persons and his funeral bath was arranged at the same place where his grandfather Syed Shah Afzal Biabani was given the funeral bath.

After the funeral bath the dead body was kept from the sight of the disciples and devotees and it was waiting up to 2, o clock afternoon on 10th Zil Hajj and on the same day he was buried at the time of the Aser (late afternoon) prayer.

His burial place was decided as per advise of the relatives and the persons who were present at that situation and as per the permission of his son and there was, decided for his burial on the foot side of his father Hazrat Syed Shah Sarwar Biabani as per the interpretation of one couplet which was said by him in the praise of his father as follows.

I left out hope, wish and every desire of the world
I have only hope with me that to die on your porch

So in the way it is clear in the selection of the burial place is done as per his indication of the resting place which is available in the above couplet and it was helped a lot in this matter.

As the above of the event of death of the Sheikh of time was happened during Eid of Zil Hajj but in spite of this festival a large number of disciples and devotees and general persons were present at the burial time along with their relatives.

The declaration of his successor

As a matter of fact, during his lifetime before this event he was declared his successor in the presence of pious and Mashaiq (learned persons) but as per the rules and regulation of spiritualism, his successor was declared at the time of the funeral bath in favour of his son Hazrat Syed Ziauddin Biabani and as per system of Tariqat (mystic) way the ceremony of successor was arranged after the third day of Fateha in which a large number of Mashaiq, Fakirs (Darwesh), his relatives and brothers were present there.

It is known fact that most of his disciples were used to live in far away places so they were un-aware of this tragic event so for this reason some of them were attending the third day Fateha ceremony and others were present in the ceremony of 40th day and visited the holy grave of the Sufi master in Kazipet. By the radio and by telegraphy and in newspapers his death news sent to all places, but the disciples who were in the villages could not get the information on time and so for this reason there is grief still available in the hearts of them in this matter and also still it will remain till the day of judgement.

His sayings

1. The one who desires obedience and good deed so he should hear that the young who want to obtain good deed then they should keep dear the advises of older and wiser persons than his life.

He said the differences in the religion and their problems and in this matter he was writing one book lengthy in Persian language and its title is '*Alfaisala*' in which, while quoting the references of Shariah (Islamic) law and also other issues were discussed. So in this book all matters and issues of differences

are solved and after seeing this book, then there will be no need of referring the other book will be there.

Regarding the printing of the above book on the request of the some disciples, he said that his above book is under completion and in this book he was added such chapters so for this reason this book will be kept under completion till the end of his life period.

His poetry book : His poetry book's manuscript was lost, but with the help of Allah it was found recently by his daughter and I hope that it will be published soon.

The food of Fateha (the opening chapter of Quran recited as prayers for the dead)

One day on the Islamic issues, he said on the following occasion the food is legal to eat by relatives, friends is rewarding.

Regarding Ghair Muqalidin (non-conformist) they keep difference in this matter. Some of the them not agree with this act and some of the above persons says it is legal in this respect only that the food should be given to the poor and Misakin (indigent) persons. But as per the law of the Shariat, the learned persons of from Sunnat Jamat (as people following prophets practice) have given their opinions in this matter that there is no difference of the rich and poor persons in this respect. So the instruction of the giving food and inviting all persons of the rich, poor and medium class on this occasion are same and equal and there is no discrimination in this matter.

Annual Fateha (the opening chapter of Quran recited as prayers for the dead)

In this matter he was said 15 years before his death that one woman who was his disciple and she was asked to him about Esal Thawab (for the conveying reward of virtuous deed) on the following occasions.

1. Fateha
2. Tenth day
3. 40th day
4. Annual death anniversary

For these acts he explained her the orders in this matter so she was satisfied in this respect.

Upon the above event when he was in Hyderabad and one person came to see me and asked about my address there. When he was come to know that I am Qazi of Waranagal district, then he told me that his mother in law is his disciple and she used to celebration the annual death anniversary of her late husband and on that occasion she used to observation Fateha so he was prohibited her in this matter, but she is not agree in this matter and she told him that her spiritual master was given permission in this matter and she said in this respect if he want to discuss then he should see him and as he is staying now a days in Hyderabad. So she was given his address to see you and so he came there to discuss in this matter. He said he was qualified from Deoband institution. You please explain me this issue in the light of sayings from the books of Sahah and satisfy him in this matter. He said that he was being inquired with him does he belongs to the person of knowledge and first tell me is there only dependency of saying of the prophet on the Sahah Sitta (the six famous Sunni collections of the prophet's traditions).? If it is so, then he will explain to him in this matter from Sahah Sitta books otherwise the field is very wide.?

He told him that there is no such thing so I have noted down the names of reliable books and given him the address of the Asfia Library, where those books are available and if he will not satisfy upon reading those books or if he will not find those books in Asifia Library then come to see him so that he can show him the references of those books which are available in his personal library and then he will be satisfied in this matter. He was promised to see within three days time, but after this event many days were passed away but he did not come to see him. But once his mother in law was visiting Kazipet and she informed me that the objection of his son in law about Fateha and such related things were no more with him. The following of the four Imams (the four leaders of the schools thought in Islamic religion)

As per discussion about following of four Imams and change of their religion was started and he said everybody should follow the religion of his ancestors. Here the religion referred as school of thought in the main Islamic religion. He said as per rules and regulations of the Sunnat Jamat the change of the religion is possible for that person before his attainment of adulthood and who due to his personal ability who claim objection in the Ijtead (interpretation of Islamic law) of the thought of the leader and point out objection as per the Islamic law and such objection will be confirmed by the other leaders then upon becoming major he can follow any leader one among the four of the leaders of religion as per his wish and desire and other than this without objection of legal law there is no permissibility of the change of the religion.

In this context, he said also that nobody can not attain such knowledge before his adult period and he is not able to make such objection in this matter. If suppose somebody will attain

knowledge in this matter, then it is not possible for him to find any defect or objection against the four leaders or there will be any legal objection of Islam will not be possible in this matter.

However, from the importance of this issue, it should be understood that nobody is not empowered to change his ancestral religion as per chapter number four about the following the four Imams in which there is clarification on this matter is available in the magazine '*Eqad Wafatwa Ahle Sunnat Wa Jamat*' on the page 414o and there is too much explanation and clarification is there in this matter and for which the Ulmea (scholars) of the nation are agreed in this matter.

In this discussion, he said now it is left about Sheikh Abdul Quader Jilani, who had his religion (school of thought) of Hanifia but he had followed the religion of Hazrat Imam Ahemd Hanbal which is described as special conditions in this matter. One night he was seen in the condition of revelation that Hazrat Imam Ahmed Hanbal was on the prayer mat in the Holy Harem of Makkah so the leader of all learned persons asked him and he told him in the morning prayer nobody is not there to perform his prayer on his prayer mat. Upon hearing this he said to him that he should not worry in this matter as he will perform the morning prayer on his prayer mat along with his disciples. From this discussion Hazrat Imam Ahmed Hanbal was pleased with him and prayed for him. So when the prayer time came then he was prayed morning prayer along with the disciples which were available at that time there as per the method of Hanbali, but his son Sheikh Syed Shah Abdul Wahab and Hazrat Syed Shah Abdul Razak both were not followed him in the morning prayer along with him and both of them performed their prayer as per their ancestor's religion and they did not change it.

In the change of religion (school of thought) of the great Sheikh of Baghdad there is special condition and dignity which is legal and permissible in this matter only for him and but it is not permissible and legal for the other persons.

The pledge

One day he said about the pledge whether is necessary to do it.? It is required then to whom it should be pledged.? This issue was presented with the Ulma (scholars) of old and Sufi Masters and it was decided that it is necessary in this matter, but it should be done by those persons who have their power on the tablet and if they want they can change the writing of the fate there about some person and can write new writing in favour of the person. In the support of his above saying the saying of Allah in the verse Raad 13:39 in the holy Quran as follows.

“Allah effect what He will, and established (what He will), and with Him is the source of the ordinance. (39) ”

In this connection Hazrat Shah Abdul Aziz Mohadit Dehlavi says as follows.

That who know about the tablet and to see its writings is referred to some pious persons of Allah and this saying have been referred by numerous chain of narrators of the holy persons in this matter.

So in the magazine ‘Eqad Wa Fatwad ahle Sunnat Wa Jamat’, Abu Sheikh in the episode Kitab Thawab mentioned the tradition of the prophet, which is reported by Hazrat Anas ‘Ad Duwa Yarad al Qaza’, its meaning and interpretation is as follows.

In the saying of prophet it is available that the prayer is the cause of evade of the fate. In this respect his saying is available that due to the prayer of the persons there will be such effect

that Allah will remove the old writing of fate and re-write new writing there.

So the pledge should be done by such persons of great status of Sufism and dignity and not with others and as such, great persons were available in those days and so such practice was done in the past.

When the time of Ulmea (learned persons) and Sufi masters who came later and during that time such great persons which were not were not found then in that situation this issue or matter was discussed by those persons that as during the present time as such persons of great value were no more so it should be continued the system for pledge or it should be continued.?

The present Ulmeas (scholars) and religious persons while considering the present situation of the time and they have given the opinion that the system of the pledge should not be discontinued and it is must in this matter. So if such persons of great status and dignity were not found, then search such persons who are available and they are holding Qiraq (saintly dress) of caliph with them. So in the case they can pledge on the hands of such caliphs who are successors of the spiritual masters of the their time and who had the power of the tablet by the grace Allah and it is legal and right action in this matter. In this matter it is noted that large numbers of the disciples and devotees who pledge with the caliphs of super masters or the pious persons who are the successor from their caliphs then in that case the responsibility of all disciples will be there and resting on those spiritual masters. It is clear in this matter that if the pledge is done with the caliphs and it is like doing the pledge with the spiritual master of the past only who have given the caliphate to them. Also the favour of spiritualism will

be same and equal to them like the original or pioneer personality.

The instruction which was explained by him in the meeting, which was held on 12th Rajjab in the 545 Hijra on Friday at the morning time in the shrine building, he said, Hazrat Sheikh Abdul Quader Jilani, who was given reference of the saying of prophet that one who in the ignorance and who do worship of Allah and his trouble will be more than his reform. Unless there will be no follow of the book of Allah and the Sunnah (practice), then no person will not get success.

Some tradition which is known by the spiritual masters who have done research in this matter that one who is not having a spiritual master then his master will become Satan. So to follow such spiritual masters who follow the Quran and the Sunah and act upon them so then have good hope with them and learn knowledge from them and give more respect to them. Unless if one will not follow the book of Allah and the Sunnah as well as Arif (one having intimate knowledge of God) and Mashaiq (learned) persons, then he could not be successful.

The prophet said to correct first his soul and afterwards his householders and also he said there is no reward of charity to other persons if there are available his poor relatives.

In the collection book '*Malfuz Kabir*' volume two on page 149,150 it is available the verse from the holy Quran as follows. "Ennal lazina yaba bunaka ennama yuba eiyun allah yad allah fauq ediahem." And with reference of this verse Sheikh Abdul Quader Jilani said it is necessary for the pledge.

Fateha (the opening chapter of Quran recited as prayers for the dead).

On the discussion about the 3rd day Fateha, the tenth day Fateha, and 40th day Fateha and Eid Shaban month he said that in the light of verse and the sayings of the pious persons proved that upon the deceased Muslim and their souls after their burial they visit their house on the above occasions. Thursday Fateha, the tenth day Fateha, and 40th days Fateha and six months, after one year on the same date, on the Eid night of the Shaban month and on Eid al-Zuha visit their houses.

In the light of the above saying of the prophet it is proved that all the souls used to visit their houses so for this reason Esal Thawab (for the conveying reward of virtuous deed) should be done in this matter.

As per the sayings of the prophet it is clear that the best method of Esal Thawab is to feed the people. So in the light of the above instruction ancient Ulmea and Ulama after they have agreed that fate on 3rd day, tenth day 40th day and annual death anniversary, on the Eid of Shaban, in the night of Eid al-Zuha to prepare the food and feed it to the relatives for the Esal Thawab of the dead persons and for this reason this method was introduced for this purpose only which is good deed indeed.

One day on the occasion of tenth day and 40 day ceremony of the son in law of Fazal Rasul he was asked in this matter so he said in one saying of the prophet it is available that on the death 3rd day, tenth day, 20th day, 40th day and after the period of six months the souls used to visit the houses. In another saying of the prophet it is available that when the soul will visit then do Esal Thawab and best Esal Thawab is providing of the food to the persons.

So in the magazine '*Natija*' in which Ahemed Reza Khan wrote this saying in his book and at the time of above discussion the compiler of this book was present at the meeting

place. Before this event some of our friends were wanting to know the clarification in this matter for their satisfaction in this respect. So one time we told him that we believe his saying by our heart, but on some occasion due to our conversation with Gahir Muqalidin (un-conforming) then at that time it is required to quote the orders of Shariah and Quranic verses in this matter. So for this reason the references from the Quranic verses and sayings of the prophet was asked with the Shiekh of the time in this matter and to note it down and give the references of the book in which we can find the collection of all orders. Upon this request, he was given us the name of the book as follows.

The book's name is '*Natqaja Teja*' by Ahmed Reza Khan. In the above book Ahmed Reza Khan was collected all orders which are related with Esal Thawab of the third day, tenth day and 40th day and in this situation he said that you may not get this book in the present time because it was published a long time ago and it was already sold out. So we have searched that book but we could not find it in the bookshops. So one time we were present his service and told him that we could not find the book then he said that in his book '*Faisla*' he was added all the orders in the best logical way and when it will be published then you all persons will be satisfied so there is no matter of worry in this matter.

Upon his death, his book '*Faisla*' was not found and it was lost. But the magazine '*Azal Hidayat*' which was compiled and in which his saying were added and which are in conformity as per Islamic law and in the chapter Esal Thawab (for the conveying reward of virtuous deed) there are full details of orders and references are available in this book.

Once he was passing from village (Ghouseabad) Girla Wedu to Nain Pak (Marrikunta) in the bullock cart and I was also with

him during this journey and when the bullock cart was reached near the village pavilion of Marrikunta village and there was available one tall pole of the flag. He watched it and inquired about that flag. So I told him on its flag which hosted on the ceremony of the Deshera festival of the Hindus. Upon this he said to remember this issue that in front of the Dashera flag the people used to slaughter goats and cocks there and used to eat its meat there in the villages. Even though at the time of slaughter the name of Allah was saying, but here in this act the intention of the slaughter is being disordered, so for this reason this type of slaughtering of the meat of such animals is not legal and right to be used. He was instructed me to inform such persons who used to eat the meat of such slaughtered animals in the villages. So I have informed about the prohibition to all my relatives who used to get a chance of getting the meat in the villages.

In some villages Hindus in their fields at the time of the harvesting they slaughter cock and goat there and worship there. As per this tradition in the villages Muslim peasants used to slaughter the cocks and used to eat the meat in the fields. As per his instruction in this act also such disorder of intention is there so for this reason the meat of such slaughtered animals is also not legal and right. So the villagers should avoid such acts and such meats in this matter. So for this reason, in the magazine '*Afzal Hidayat*' in the issue of Ahel bah Baqir Allah, in which it is mentioned about such type of the slaughtering method as it is slaughtered in the name of other Allah.

At the time of Fateah to remove covers from its cauldrons there will be objection from some persons in this matter. In the olden days the people used to read Fateh while removing the covers from the cauldrons. So to know which is the best method

in this matter. So he said in the general rules when the presents are given to somebody, then its covers are removed as per rule in the case of especially the respectable persons when the present is given then it is good to remove the cover of the presented item. So also at the time of Fateh prayer to remove the cover of the cauldron is good for getting the notice of the souls as well as to get the blessing of the reading of the Quranic verses which will be added in it. So for this reason the Ulema (scholars) of the olden days has continued this practice since long time.

Saying number 8

Sometimes to fulfil to the vow and wish and consistency in this connection he said in the discussion about that pious person that after the pledge on the hand of pious persons the relation between the disciple and his master will become like a son and father in this matter. When there will be an increase of this relation, then there will be more favour in this matter. In the affairs of the both worlds there will be help available from the spiritual master. For any need of vow, wish and consistency to ask the help from the other pious personalities is not right except without a source of his spiritual master.

Saying number 9

Once he said during ten days of month of Muherram when there will be too much formality for the preparation of food, then there will such blessing and goodness will be there. There will such a good result that it is possible that Allah may grant such delicious food for this reason throughout the year in this matter.

Saying number 10

Following the pious persons

One day during a discussion of Islamic issues he was told that our Islamic Ulema (learned persons) who wrote about all issues on which the foundation of our religion is there and about their books and about those issues now a days the people of Ghair Muqaladin (un-conforming) are writing their books and adding the issues of differences in this matter so reading such books is not good and not right because due to this reason false beliefs can be created in the mind of the readers of those books.

If you want to take away safe your faith from the world, then you should follow it fully and in every matter and in every issue of the footsteps of your spiritual masters in this matter which will be good sources of the salvation.

The compiler of the book added in this book that since the beginning period, we have heard this and we are attached with the devotion of the shrine of the Biabani as per the above saying of the Sheikh it means we disciples were followed the belief and acts as per the instruction and advices of our spiritual masters in this matter. We have seen by our eyes that our spiritual master's in action and deeds in this matter and also seen that the spiritual master was given the instruction to the disciples to follow those acts. So in this matter for some time we were stopped in this matter or if there will be objection from other persons, then we will used to present in the service of the Sheikh and explain the details in this matter and get satisfactory clarification in the respect. Due to this all doubts from the mind will be removed for this reason and with the satisfaction we used to follow the straight pathway of Islam.

As due to the demise of the our spiritual master there is no such time of the benefits and comfort left in this matter. Then for our children what will be happening in this matter as they have not seen our master and their acts and his super deeds and

also they did not hear their advice in this matter. So for this reason it is necessary in this matter that the advises and practices and their sayings should be collected and gathered for the guidance and protection of their right faith and practices. So for this reason one book '*Afzal al-Hidayat*' was prepared in which Quranic verses, references from saying to the prophets, advises of Uleams and Sufi masters for the settlement of Islamic issues and reading of this book is good reference book for the followers of the Biabani chain of disciples so that they will be able to follow the path of their Sufi masters in this matter and also it is must for them as well as also it is good book for those what want to know generally the right faith so in this way it is great book for them which will help them in this matter and bring the good results.

The miracles of Hazrat Syed Shah Ghulam Afzal Biabani

1. Once Syed Zainal Abidin alias Pasha Miya's elder daughter was becoming seriously ill, so for this reason she was admitted in the Secunderabad General Hospital and she was in the hospital for many days for the treatment purpose there, but there was not effective and no cure at all and her health condition was becoming worse and worse in this matter. So for this reason the doctors discharged her from the hospital by saying that her disease is not enabled for them treatment in the hospital. Pasha Miya's son Syed Afzaluddin said " At that time the health condition of his sister was such critical, so for this reason from the hospital four persons came to the Railway Station Secunderabad while carrying the patient in the bed cover and boarded her in the train and on the train, she arrived Kazipet Railway Station and then she was brought to Kazipet and she

was taken in her house situated in Garla waiter and upon this they went into the service of the Sheikh and they all explained the patient's health condition. Upon hearing all details he said Pasha Miya, your daughter will be recovered from this serious illness so you should not worry in this matter. As a matter of fact the doctors of the world were disappointed in this matter, but we should keep hope of recovery of health from the spiritual doctors.

So for this reason my father was satisfied in this matter and as worry and trouble situation was over, but upon arrival in Kazipet but there were no signs of recovery were there. So for this reason my father used to visit the Sheikh of time two times daily and used to inform him the details of her health condition and requested him many times to see the patient in his house, but he used to make any excuse in this matter and for this reason my father began worry in this matter. By chance in those days in our neighbours house of Yaqub Saheb the Sheikh came there to take pledges from somebody there and at that time of his return from there my father and mother brought the patient in front of him. When he looked at the patient then he told Pasha Miya show the daughter to me.

He said he was made stubborn with my grandfather that unless the patient should not walk and come to see him then he will not see her. Upon this he put his hand of kindness on the patient and prayed for her health recovery and assured all of them in my house that patient will be in good condition soon. From that day the patient's health began recovery and in the short period of time she regained her lost health and after that girl was lived for many years.

2. In Kazipet the wife of Syed Quader Hussain was becoming seriously ill during the period of delivery and at that

time they shifted from the shrine building to one rented house. His mother in law said after some days after the delivery his daughter's health condition was becoming worse and there were dangerous signs were prevailed upon her daughter. So for this reason apparently there were no signs of recovering were there and also there was a problem of respiration was there. So for this reason all of us were worried in this matter. So we want to inform the details of the illness of my daughter. Still without any information he visited our house so I caught her feet and began weeping in this matter and requested him for the prayer for the health of my daughter. So he lifted me from the ground so I sat there and what I see that the colour of his face and eyes were becoming red and his condition was changed and he was looking upper side many times and he was saying Ilahi Ilahi (My God) and I was sitting in front of him and began weeping and the time of 10 minutes were passed in that condition and then he told me oh: mother do not weep. Go and inquire about your daughter's health and your daughter is now well, so there is no need to worry in this matter. As per his instruction I have asked his permission to leave from there to see my daughter and went in the room of the daughter and find that the patient's unconsciousness is over and there was no problem of respiratory system on her and when she me she began talking with me and she was explaining about her condition and within the three days of time her health condition was recovered and she was becoming normal.

3. Once I was coming from house to Hanmakonda and at that time there was fever for me. Upon arrival there father wrote a letter and informed me to come soon to the house as there is a dangerous situation is prevailing in the house. So I left the house to go to the office to get leave from there, then from there I

wanted to go Kazipet Railway Station. So for this reason I left the village area and crossing the middle portion of a tank of Bala Samaderam by feet and at that time he was proceeding towards Hanmakond from Kazipet so when I saw him and told him all the details of the illness in the house and upon hearing all details he said do you want to go Kazipet shrine?

So I told him that when he will go to the office for leave permission, then the train time will be near so for this reason he will not be able to visit Kazipet shrine. Upon this there was some conversation with him for some time and in which he said again allusively asked to visit Kazipet in this matter. So for this reason I told him that there is no time to visit the Kazipet shrine for him. After this again, there was discussion continued for some time and he asked me again that I have to go Kazipet shrine. So I was understood well in this matter the importance of visit of Kazipet shrine is there and so I told him whether to go Kaizpet then he told me yes, as the matter of the family members is very delicate, so you must visit Kazipet and request there for the help of householder and from there you can travel and go to your house. There will be help in this matter of the spiritual masters so there is no need to worry and problem. At that time I was taking his permission to leave from him and went to the office and get the leave permission and from there visited the shrine of Kaizpet as per his instruction and reach to the Railway Station of Kazipet and at that time the train was arriving on the platform and so I was boarded in the train and reached to the destination and visited my house and found that all conditions were good and the bad health condition was now recovered completely and now there was no problem in this matter.

My father told me on the day when the letter was posted the health condition was in the critical and worse and it was seems the last respiration was there and stomach was becoming flat and the respiration problem was too much and for this reason all village persons including all women, men and children were gathered in the house upon hearing the bad health condition. But in this condition due to the favour of the pious persons and suddenly there were signs of health recovery was there.

4. Karim Baig, who is working in C.I.D department in the Securerabad was stated that once his wife was pregnant and during the pregnancy period there she was used to have severe pain in her stomach and for this treatment many persons came to his house but there was a no benefit to her in this matter. During this period the Sheikh came to Hyderabad so I went in his service and explained the problems in details to him and he was heard the details and after this he came to my house and my wife was honoured to kissed his feet there and he was watched the health condition of the patient and he addressed to the baby, which was in her womb that she should not give trouble to her mother and she should not do like this which is not good thing and upon this he told me there will be baby girl will born in your family and which will be pure soul. So instruct your wife that she should not stay for a long time near odorous places and next time by the grace of Allah there will be no problem in this matter and there will be available the help of the holy persons in this matter and then he left from our house. It was heard that there was drain of odours was there in the house which his wife used to clean some time there. So as per his instruction she was taken care of, not standing for a long time there in odours place. When It was checked it was found in reality that whenever she used to clean the drain, then she will feel severe pain in her

stomach and afterward she was stopped the cleaning of that drain there. The officer told that after this event and after the taking precaution measures till the delivery period she did not feel pain in her stomach and she was delivered a baby girl.

It is noted that whatever the holy persons of status want, it will happen due to the grace of Allah, but we feel here it is necessary that the request should be presented by us in such a way that in which there will be the willingness of pious persons should be attached to it in this matter.

5. Mr. Akbar Ali Khan was stated that during long time he was in search of the perfect spiritual master and he was not having confidence in the Mashaiq (learned persons) of the present time and he was thinking on this issue for many times that what should be done in this matter. At last he started the recital of Ghousia.

So for this reason he was looking and desiring to become the disciple of the Sheikh of time and who should be holy personality in this matter at the present time and one who, having the position and status of Ghouse (one who redresses another's grievance) but so he should visit him and accept his pledge.

So once it was happened that one night he was seen in the dream and he and his brother Hazrat Mohiuddin Pasha were there and till that time I didn't know him and also not saw him and used to think that Hazrat Mohiuddin Pasha as the custodian of the Qazipet shrine. In short, in the dream I saw him and his brother Hazrat Mohiuddin Pasha Saheb were there and till that time I didn't know about him also did not see him before him and used to think as Hazrat Mohiuddin Pasha as custodian of Qazipet shrine. In short Hazrat Mohiuddin Pasha was pointed towards the Sheikh of time and he was saying to me that to

become the disciple of the Sheikh so that he could fulfil his desires of his heart. When my eyes were opened, then I was began thinking about the personality which was shown by Hazrat Mohiuddin Pasha Saheb and where he is residing and in the learned person (Mashaiq) there is no such personality of dignity like that available so I continued my thinking in this matter.

After this event of the dream, there was a function which was held in my neighbour's house and in which I was also invited there and where I inquired and come to know that Qazipet Saheb of Warangal is coming there in that function and in that house somebody will go to become the disciple of that Sheikh from Warangal. So I asked is Hazrat Mohiuddin Pasha Saheb is custodian of Qazipet shrine is coming there in the function.? So that person told me no he is not, but his brother who is the custodian of the shrine of Qazipet is coming there and upon hearing this I was surprised at this matter and began waiting for him there to watch him personally. When he reached there and if find the same person which I was seen in the dream along with Hazrat Mohiuddin Pasha and in the same dress he was wearing there so for this reason I was pledged in the chain of Biabani.

6. Mir Roshan Ali, who was in military service who was a disciple of his father. Upon the death of his spiritual master Hazrat Syed Shah Sarwar Biabani he was in the service of the caretaker of the Qazipet shrine for some period of time and after that he left for Madina along with his wife and he was staying there for a period of 7 years. After that, as per some of his dreams he was left Madina and came to Hyderabad to visit the shrine of his spiritual master and to kiss the feet of his master's son along with wife. This event of the return journey is

more important that Mir Saheb told when the train from Bombay departed then there came an idea into his mind that whether Bade Miya is staying in Qazipet Sharif or he is available in Hyderabad. If he is available in Hyderabad and if he goes to Qazipet then it is not possible to honour the kissing of the feet of the Sheikh there. And if he is available in Hyderabad where will be his residence of stay there and how to get his address there. When the train was stopped at the Railway Station of Viqarabad and I was seeing that Bade Miya was going from platform to one train bogie there so immediately I was getting down from the train bogie and kissed his feet there. He told me there that he is also travelling on the same train to Hyderabad and he is returning from his journey. Now a days he is staying at the house of late Nawab Afzal Khan Saheb collector. So you should get down at Nampally Railway Station and from there come to see me there along your wife and there will be detailed discussion will be held there. During this time the train was started so he left from there and I was coming back in my railway compartment. Upon getting down at Nampally Railway Station as per his instruction I reached to the bungalow of Nawab Afzal Khan Saheb in Kachiguda street and I was coming to know that Bade Miya is available inside of the house. With the persons who were present on the outside of the bungalow and I was inquiring when did Bade Miya come back from the railway station. Those persons told me that during this period he did not go outside of Hyderabad for the travelling purpose. So for this reason I was surprised in this matter so sat there and my wife went into the ladies section of the bungalow. After that I was honoured to kiss his feet there. After this he came outside, then I kissed the feet of the Sheikh and told the event of Viqarabad Railway Station so he was addressed to the

people of the meeting that you all witness that I have not gone to visit another place or did not perform any journey so I do not know what Mir Saheb think in his imagination in this matter.

Mr. Karim Baig Saheb officer in C.I.D. Police said that he was present in his service and he was sought permission to leave for his house from him before the arrival of Mir Saheb there. So the Sheikh told me that to come as early as possible as one of his guest is coming there after covering long distance of the journey. I went to my house and performed some work there and come back in his service soon. Upon my arrival there Mir Saheb came there along with his wife and Mir Saheb kissed his feet and told him about the event of the Viqarabad Railway Station. This event is heard and was seen by him. After this event, then Mir Saheb and his wife visited Kazipet and they were staying there for some days there and then they left Kaizpet and reached back to Madina city.

7. Mr. Akbar Ali Khan, who is his disciple and after the death of Akbar Khan, who was used to live in his service and he was given the work of writing Tawiz (charm). Khan said that once during Hyderabad stay he came out from the residence at the time of 9.00 clock night time against of his habit and he was asked from him Tawiz of heart disease so I have given him Tawiz and which he hold in his thumb and finger for some time and with these fingers, he was used for the snuff and I feel that the Tawaz which I was given to him was still in his fingers and not kept somewhere and he is using snuff so I have doubts in this matter that Tawiz vanished from there. So I have checked it again carefully, but could not find that Tawiz there and but did not dare in this matter to ask in this matter so I was silent.

After some days of the this event one letter was received by post from a lady from Nirmal village who was his disciples and

in the letter she stated that she is suffering from the palpitation of the heart disease in this matter and she cures well there, but there is no benefit available to her complaint. So please kindly send one Tawiz in this matter so that there will be cure to regain back her health condition well and this is her firm belief in this matter. Perhaps some of her opposite persons have done magic on her so on such and such date she found one Tawiz under her pillow in her bed. Upon reading this letter he was given me that letter and asked me to write the reply. The date of Tawiz finds in the pillow and the date of Tawiz which was lost from his fingers was same, so I came to know the details of this event. So I asked him Malik is that same Tawzi, which found under the pillow and he said 'Yes.' Upon this I told him I would write her that the charm (Tawiz) which was found under the pillow is not magic Tawiz, but it belongs to Malik Saheb so she should wear on her neck so that there will complain of heart disease will be over by the grace of Allah. Upon hearing this he told me to write the same details to her. So reply was sent back to the disciple in Nirmal. After some days the information was received that, due to the act as per instructions sent in the letter the disciple lady in Nirmal was recovered well from heart disease problems.

8. I have inquired with Mr Akbar Ali Khan that he was used to be present with the Sheikh day and night and did have ever seen Jinns in his service or not?. He said during night time he could find them and he said the details of one event in this matter that one day one person of high height in a white turban and robe on his body and wearing lungi (sheet to cover the lower part of the body) and his hairs were in long size like fakirs (beggars) used to come into his service for some days and he was used to press his legs which he was seen by him.

One day he was sitting under Nobat Khana (the place from where time is announced by the beat of a drum) in the shrine building and he was coming there at the time of a (late afternoon) prayer as per his daily routine, then I honoured to kiss his feet and he was sitting on the throne under a tamarind tree and he asked me Khan Saheb have you seen somebody here who came here. Before his coming one person came there and he went towards shrine building and about him I have mentioned in the above paragraph. Upon his inquiry I told him Malik that Shah Saheb who used to come into your present, sometimes, just now he came here and he went towards the shrine area. Upon hearing this he told is that the person is Shah Sahib?. I told him that I am thinking him as Shah Saheb. Upon hearing this he told me ok then see him where he is and call him. So I went to see in the tombs area and in the mosque, but I could not find him there and I came back in his service and told him that Malik he is not there. Still, I was told about him, he was appearing behind me and present in his service and engage in conversation with him and from where I went to attend some work. But there was came thought into my mind many times is that the person is Shah Saheb and why such sentence of inquiry he told me. In those days one night he was resting in the mosque and went into his service and want to request something with him and during this time I went outside of the mosque area and return back from there in his service and I have seen that Shah Saheb was pressing his leg there but I have not seen him coming there and I do not know how he was reached there.? So I am surprised in this matter and there came a thought soon in my mind he is not a human being but he is a Jinn and for this reason he was saying the sentence of inquiry to me. In short, I was in his service for some time and left from there and again came there and I found

that person was there sitting at the foot side and who was pressing his leg there. So at that time one time he was seen one Jinn who doing his service.

9. It was heard that he had one adopted boy was there and his name was Fayaz and once who was becoming seriously ill and his health condition was becoming critical and he was sitting and busy in his special room with conversation with his some of his relative there. At that time his wife was entered into the room and she was informed the illness of Fayaz and she was began weeping and worried in this matter. So he stopped his conversation and he was given his handkerchief to her and he said why she is so much worried in this matter. Take the handkerchief and spread on him. So she was left from the room and was spread the handkerchief on him and he said that after some time the health condition of Fayaz was improved and he was attained complete health.

10. It was heard that on the occasion of some function he went to Hyderabad and he was staying in the villa of late Nawab Nusrat Jung along with family members there, including his mother, brothers and in short all his family members were there with him. He was staying in the upper floor area and all women were staying in the ground area. It was known that in that villa there was occupation of Jinns was there. Till his stay in the villa there was no effect was there for anybody so it was felt that there is an occupation of jinns there. But whenever he used to be outside, then there will used to happen strange events there in the villa. It was seen in some rooms the things are used to be shifting automatically there. Some time the thing of one room will be found in another room or in the hall and the things of the hall were found in some other place without shifting by anybody and without any human action the sound of the plates and

sometime from the upper floor in the shape of the relatives, somebody is coming down to the ground floor and calling some of the relatives there but that relative who will arrive there is residing some other place. In the beginning three days there were such events of deceive have been happening and after that all members of the family were able to know these types of treatment by the Jinns in the villa.

His younger brother Hazrat Ahmed Pasha Miya said that till the stay of his elder brother in the villa no uncivilized act of will be done by the Jinns there and upon his departure from there then such big disturbances will be commenced there. The except of the following acts there were no acts of harm or damage have not been used to be done to the dwellers of the villa by the grace of Allah there.

1. The movements of things
2. The shifting of the things from place to another
3. For calling somebody in the shape of other persons

Once he was told that he was staying with his family members in the villa of Nawab Nusrat Jung Bahadur and where the Jinns were occupied the villa there and he was staying on the first floor because it was their special place of stay of Jinns. He stayed there for many days. During my stay in the villa they used to go out of the villa. At last the situation became such that when the visitors who used to come to see him if he will be alone, then the Jinn in the shape of human beings used to meet him and ask where is going there.?.If he will reply that he is going to see Qazi Saheb then that person with much humility and sincerity used to tell him, please tell his respect to Bid Miya and request him with humility that due to his stay there he is facing great difficulty there so be kind in this matter and to shift another place for which he should be obliged in this matter.

When the visitor will ask his name, then he will say what do you do with the name you only pass his request in his service. You only tell the Sheikh that on the way he was met one person who made his request, which is explained as above for which he will know well in this matter and he also know me well.

In this discussion, he said that due to such many requests I was able to understand that the poor fellows is afraid of me and also he is undergoing difficulties and problems there due to my stay at the villa. So for this reason I was shifted to another place from the villa of the Nusrat Jung Bahadur.

11. One day in the day time he was sitting on the throne under the building of Nobat Khana (the place from where time is announced by the beat of a drum) and I was present in his kind service there. At that time he said one day he was sitting on this throne in the daytime one Hindu person who belongs to the Brahman caste came there from Hyderabad along with one woman who was wearing green cloth shawl on her head. That man took the woman in the repository of the drinking water area and came back to see me there and he was asked where Qazi Saheb of Warangal is residing.? So he told him that he is Qazi of Warangal and what he want to say in this matter. So tell I am present here. He met me with great respect and said there are effects of evil spirits on her wife and he was, went in this matter with many places for this problem but this difficulty was not over. So due to this problem, he is very upset and worry in this matter. At least I find your address from my friend in Hyderabad so I came here along with his wife in his service. Still the conversation was not over then that woman by removing her veil from her face and while loose hairs with boldness and immodesty came before me and she touched my feet with respect and she said Saheb, you do not know me and I

am a disciple of your father and she is residing in such and such street in Hyderabad and my name is such and such. Upon hearing this I told her that it may be like that, but I could not remember you. In this conversation she said that she was memorized some verses from the holy Quran and if you give permission then she will recite. Upon my permission she recited two verses in the best form of eloquence. So I have asked her husband, whether his wife knows Arabic language. Then he told me while folding his hands that let leave Arabic, which is big thing she even did not Urdu language. So for this reason I was surprised for her acts and what is this puzzle in this matter and could not able to know this matter.

Then he was addressed with Jinn which was occupation of that woman that as per your saying and reciting of the Quran it was seen that you are faithful and as per the order of Islamic religion this act for women is not legal and right. So occupation on the women of another nation and giving her trouble and problem and cause her difficulty which is not right. So it requires from you that to keep away from this un-civilized act and leave the occupation from this miserable woman immediately. Upon hearing this that woman left from that place and she said you're saying is right and she is going as per his order and while touching my feet and she promised that she will not come again. I told that man to hold his wife as she is falling down there. Upon going some distance from there she began falling down there in the un-conscious on the floor. So his husband holds her and was taking her on the throne on the repository of the drinking water where she was laid down there. After some time she came back in her normal condition and she was covered her face shawl and came to see along with husband with too much modesty and grace and she touched my feet and she left for me

and his husband also taken my leave permission and left Kazipet with much happiness and joy.

After some days that Hindu person came Kazipet from Hyderabad and met me and he was told that now there is no effect of that evil spirit on his wife. Upon hearing all these events the compiler of this book asked the Sheikh, is that woman is a disciple of Hazrat Syed Afzal Biabani and she belongs to a resident of that street.? So he said “No, it is not right.” As no human being of a Muslim man or women’s souls like Satan and Jinns could not occupy anybody. But the Satans who will give the name the persons of weak faith who are dead and cause trouble them in this matter. Some time the Jinns used to deceive them by saying the name great holy persons and occupy the body of the person and make sad them in this matter

So for an example, he was told one event which took during the time of his grandfather that there was some evil spirit on one boy and his parents and took that boy and also all their other children arrived in his presence for the treatment of that boy. So he asked them to stay in the drawing room. Some days passed when there were in the drawing room and one day when he was arrived at his residence from outside and at that time the evil spirit arrived on the boy and took the boy while hanging and upon seeing this the parents and other members of the family began crying in loud noise and they requested his help in this matter.

At that time there was one big well was there in front of the drawing room and during this period the evil spirit took the boy and stood him on the side of the well so he was arrived immediately from the drawing room and went near that boy and asked him “ Brother who are and why you are causing trouble to the boy.? That evil spirit told he is Shah Bu Ali Qalander so the

parents of the boy told Saheb if he is Bu Ali Qalander then our boy is sacrificed for him. Then he said his statement is not true and this Jinn is deceiving and while saying this he said see it and be careful in this matter that you should not come again on the boy. Upon hearing this he was promised that he will not come again for the boy and he went away from there.

12. Khan said after two weeks upon happening of the above event I went to Nusrat Jung Bhadur's villa to kiss the feet of the Sheikh there and after this Sheikh Dedar resident of Nampally came there who was 90 years old at that time and upon seeing him the Sheikh was smiling and for this reason the persons in the meeting were surprised in this matter. I was seen that there were tears of the flood was coming from his eyes and at that time he went into the ladies section of his house and Sheikh Dedar also went to bazaar from there to purchase items required like flowers and other things at the time of pledging and he was coming back there. Upon coming back to the meeting place Sheikh Dedar requested him to pledge on his hand. Then he said he is pious person and his face is with grace and his invocation and recital is seems as well and he is Malavi (Muslim priest) person and do you have devoted to him and upon this he was kissing his feet and in this way he showed his devotion in this matter then the process of pledging was completed there.

Sheikh Deedar after becoming a disciple again, he kissed his feet and he began his life details as follows that he was having faith in his father, but he was dying then he was beginning thinking that Hazrat Bade Miya is only learned person and Malavi so it is better to search Sufi master so with this thought and idea I was travelling all over Indian shrines like Kalair Sharif, Multan and Ajmaire. But he could not find any sign from

any shrine. When he arrived in Ajmare he thought that if there will be sign received from there, then he will pledge with the custodian of the shrine of Khaja Saheb of Ajmaire. With firm determination I began recital in this matter. After three days I have seen a dream in which a person in veil came there and he addressed to me if you want the perfect spiritual master then telling me in the beginning on whom you have faith in this matter. So I told him on Hazrat Syed Sarwar Biabani and he asked now what happened in this matter.? I told him he was already leaving the world. Upon hearing this he said you do not know Syed Shah Ghulam Afzal Biabani who is the son of Sarwar Saheb and there is no big spiritual master than him? If you want to fulfil your desire and wish then do not go anywhere and go in his place and become his disciple there. Upon hearing I was become in the condition of be struck with consternation.

Upon hearing this event, he said that he is a useless person and it is the exaltation of Khaja Saheb of Ajmari.

13. Khan Saheb said at the time when there was a hotel of Kale Khan in the building which was very fine beautiful and more valuable building, but its upper portion used to keep always empty due to the effect of evil spirits there in that area. And for this reason no tenants were available for that portion and it was kept always locked in the building. Kale Khan was desiring that Sheikh should come there and stay there once so the there will be an eviction of evil spirits from there. So he sent his request through Syed Hashim in the matter so for this reason the Sheikh Saheb promised him that in his next visit to Hyderabad and he will stay in that building. By saying this he was left to Kazipet and after some time he came to Hyderabad on his visit there. One day in the evening time I was there with Khaja Moinuddin advocate and he came in horse cart there and

when he look at me so he was much happier in this matter and he told Khan Saheb is following his legal cases in his absence in the same way like in his presence. After staying there for some time he left from there and he asked me to accompany with him. So we have reached in the horse cart at the hotel of Kale Khan and we both have reached on the first floor and which was locked at that time and he was given the key to me and asked me to un-lock the upper floor area and go to the hotel and have drunk tea there and when he will call to me then I should come there. So this servant told him in this house Malik it is not good to enter into it so I said that I will accompany with him there. He smiled and prohibit me second time, but I didn't agree with him in this matter. So he was saying "Yes" to go there and watch the show there. He knocked at the room and he entered into it so I also followed behind him there. Upon entering inside there came one old person with white hairs on his head and his beard and hairs of the eyebrows were white and he was wearing a long shirt came before him and paid respect while folding head and he said Salam Kazi Saheb and he was replied, and he said to him that he was asked before him to leave this portion and go to the last portion of the building but still you did not go there. He said while folding his head that he was shifted there as per his orders, but this time he came there only to kiss his feet there. Upon hearing this he was silent in this matter. That Jinn kissed his feet and went away from there. On his return, he told him that some of his relatives are coming into this building so do not appear before them. He said "Yes" and he went away from from there. After this I kissed his feet and asked him who was that? He said have you afraid in this matter. I told him the small hairs of the body are standing and there was horror on my face, but there was no much fear was felt in this matter.

When there will be fear on me then I was used to hide at the back side of him. He smiled and said you are having a strong will and he said that person was the leader of the Jinns and he is living in this building for many years. At that time there was came the thought into his mind that how many Jinns are his disciples.? And I said Malik you always say that if anybody see any Jinn then he should recite the name of Sheikh Abdul Quader Jilani then Jinn will be running away from there. But I came to know that by calling your name the difficulty will be over. Then this servant told him how many such Jinns you have met and perhaps the Jinns also become the disciples of pious persons. He said that “ Yes”, many Jinns were disciples of his father and grandfather.” Upon this he said to me Khan Saheb, you are a wise person and in habit of too much searching in these matters. But be careful in this matter and do not inform this event to anybody. So till his life I never disclosed this event to anybody.

14. Mr Jani Miya (Azim Yar Khan) said I was used to take leave of three months from my office so that I should be in the company of the Sheikh. So once Qazi Saheb came to Hyderabad from Qaizpet and I came to see him from my house from Bolaram and 15 days passed, but I could not visit my house in Bolarm from Hyderabad. So Kazi Saheb told me Khan Saheb to go to your house as long period passed for not visiting your house. So go there and come back here after staying for three days. Upon this also three days passed, but I could not go to my house. As there was hesitant of mind to leave the holy company of Kazi Saheb. One day he was called me to say today you must go to your house and I know that there was feeling with you that you do not want to leave him, but there is a responsibility of the house is there. So you must leave just now. As per his instruction I left Hyderabad at four o clock evening time and

reached to Bolaram. Upon reaching I was seeing that my wife is on the bed and all members of my family were in condition of worry and trouble there. So I was also worried in this matter. My maternal grandfather who had a very harsh nature, so he told me to see this gentleman is now coming here at that time when his wife is near at her death. I went urgently near the patient and find that her body and hand and feet were very cold like ice so at that time I recited the couplet of Kazi Saheb in the Persian language.

The Maghrib (sunset) prayer time was started so in that worry condition I left my house to go Hyderabad. So my maternal grandfather and other all relatives were upset and angry with me in this matter, and they have prohibited me in this matter and given instruction me that I should not to leave the house in such a critical time of my wife's health condition. Somebody said me insane and somebody said him haughty, but I didn't hear anybody's advice in this matter and reached Hyderabad at 8, o'clock in the service of Kazi Saheb there. Khan said on my master there should be sacrifice of the such many wives and at that time he was eating there. Upon receiving the information about my coming back, he kindly called me inside of the house there and upon reaching in his presence I kissed his feet, then at that time he was repeating the Persian couplet which I was recited at that time of the watching critical condition of my wife near her bed. And he said the request in that couplet which you have made at the bedside of your wife was accepted. Due to the grace of Allah you have proved your firmness in this matter. The people of the world used to pass such remarks. So come and with having food with us. I will give you one thing so give it to your wife and upon used of that thing she will be so hot like she is so cold now. As per his instruction I have eaten food with him

there. Upon this he was told to bring his pen case and he was kindly given my three packets from it and asked me not to open it and see it. First packet should be given without water to your wife and the other packet to be given after two hours and in the same way third packet. It should be careful in this matter that if there will be relief with the first packet in this matter, then bring back the remaining two packets safely to him or keep with him. At that time it was time of 9'o clock so I have to go Bolaram urgently there and find one visitor from Bolarm who came there to see Kazi Saheb and he was returning back to his place so I was accompanied with him there up to Secunderabad and from there I went to Bolarm in the bus and was entered in the house and find the house was full with many persons who were sitting there in happy and joyful mode and the patient was sitting on her bed in perfect healthy condition and she was telling others not to say him any bad things to her husband because due to his presence in the service of Kazi Saheb is cause of his life so she is healthy for this reason. All people looked at me. I immediately was given one packet to her to use it and check her body temperature and found which was normal and it was one point more. I kept another two packets with me.

After this the patient told me one hour before she was in worse condition of health and in that worried condition what I see that our spiritual master was came to see her there and he said “ Oh my mother sits there and what you have eats and given trouble to our Jani Miya in this matter. You are patient upon your delivery and you have eaten curd on the new plate which was made of the earth and in this way you have caused for the reason of your worse health condition. I was waking up from the dream and all my trouble was over at that time. She said she

made her mistake in this matter of eating the curd which was given by her relative after the delivery period.

After this there was much health improvement of my wife so I went back in the service of Kazi Saheb along with two packets and asked him that he want to eat one packet as a benediction so permission may be given in this matter. He told me that there is no need for you, but if you want, then you can use one packet and found that it was oudi (aloeswood).

15. Khan Saheb said my uncle Tamizuddin and some other person came to Hyderabad after taking leave after the world war of 1917. At that time my uncle was not seen Qazi Saheb or he ever went to Kazipet.

So upon his return from the war he told me in next Thursday he and another six persons will visit Kazipet and see Qazi Saheb there and will be honoured by kissing of his feet there. So you should be there with us and introduce all of us because we all not yet visited Kazipet or kissed the feet of the Kazi (judge) Saheb.

So as per our program on Thursday all of us arrived at Kazipet and visited the house of Kazi Saheb there. At that time Kazi Saheb was present in the drawing room and all of us kissed the feet of the Kazi Saheb there. At that time he was addressed with those persons and asked by them the details of war. My uncle was standing and began weeping loudly and he was falling at the feet of Kazi Saheb and he said there Malik what you ask the details of the war and it was seen by my eyes that in the war field in between the enemy and our army we have seen you there three times and at that time you were by the sign of your hand giving consoling to us there.

After this statement one person among those six said Malik in the world war of 1914 one day there was a dangerous attack

from the enemy side and at that time also we have seen you there along with three other holy persons in the battlefield who were wearing veils on their faces and all of you were walking before our army. At that time there was the use of the machine guns from the enemy side and there was a rain of bullets there and my Hindu Jat tribe soldiers were dead there. The squadrons of the Muslim were before the firing of the enemy, but at that time we have seen that all of you were passing before our army and due to this all squadrons were safe and secure in the war and the soldiers who were in our behind were killed there. Upon this event attack in the world war 1914 was suspended there.

Upon hearing all the above events he did not say anything in this matter and he went into his house and came back from there and he said that all of us should have dinner with him at his residence after Maghrib (sunset) prayer.

16. Khan Saheb said the event of the his dumb boy who was began talking. That's three days before the birth of his third child, he was seen in his dream in which it was said that his third son will be born so name him as Sarwar Ali Khan and the boy was born and he was named as Sarwar Ali Khan and he was become five years old, but he was not able to talk and hear and which is a sign of dumbness. Once Qazi Saheb was in the travellers lodge in Nampally so I went there to see him along with the boy and he saw the boy and said the boy is good. So I said to him Malik this is the same boy and before his birth you have given me instruction to name him as Sarwar Ali Khan. So he was happy too much upon hearing this. Then I told him this boy is dumb. He opened his mouth and saw it and pinched at the side of the ear, but the boy could not feel it. He was addressed to the boy, but he could not reply him in this matter. During this

time somebody came there and presented him the sweet packet in his service. He was taken one sweet piece luscious, juicy ball (Gulab jaman) from the packet and eat half of it and given another half to the boy for eating. Upon this event the boy stood and said after fifteen minutes “Assalam Alaikum oh: grand spiritual master.” This is first sentence which the boy said upon his birth. Upon hearing this Qazi Saheb kissed the boy and give him two Rupees and said by the grace of Allah the boy will talk too much.

17. The said Khan Saheb said Haji Mohamed Ibrahim Choudhary residence of Bolarm said in Bolaram bazaar one Tolan Saheb butcher of goats was too much drinker of wines and he was found 24 hours in the intoxication of the wine. When he was become disciple of Qazi Saheb then he left wine drinking so for this reason all people of the bazaar were surprised in this matter as he was an old drinker of wine since long time to leave this old habit immediately was a matter of great surprise for them. After this Tolan Saheb was becoming seriously ill and it was his last illness. So Mohamed Ibrahim said one day he went to see him in this house and it was his last time, so he asked him to think about the spiritual master so upon hearing this he was laughing in this matter and in his last time he said what is the situation of thinking of him and at this time he is standing near him beside of his bed and he was called his household members and he said why all of you are careless in this matter as the spiritual master was coming there and why all of you don't kiss his feet there and who is present near of his bed. So provide carpet and so that he can sit there and while saying this he left from this world.

18. Mr. Azim Yar Khan said that he was used to visit him on Sunday holiday in the service of his kind favour. In this matter

one day when I come to know that Kazi Saheb in Kazipet so I boarded in the Warangal train in the Saturday evening and reach to the Kazipet Railway Station and there my uncle was working as a head constable in Railway Police there and one classmate was working there as Station master. That night was cloudy and it was a very dark night. Both of them asked me to stay in the railway station as that night was dark and cloudy and also for five days in between Warangal and Kazipet railway station one wild bear is hurting the travellers in the middle of the jungle. So it is good that you should stay at the railway station there and do not go to a Kazipet shrine in the dark and cloudy night, but I have not agreed in this matter and both of them have insisted to me in this matter to postpone my night journey to Kazipet.

I have went towards the Kazipet shrine from the railway station of Kazipet. By the chance during this journey after leaving my house and in my mind, there was coming an idea that his grandfather, Hazrat Syed Shah Afzal Biabani once was helped one of his disciples to reach Hyderabad from Kazipet in a number of the seconds. He belongs to his sons, but not doing such favour to us as we always used to spend our money and time to present in his service. Such types of ideas and doubt were roaming in the mind.

In short upon obtaining leave of the permission from uncle and the station master I was left railway station and started toward the Kazipet village along with the railway track and crossed the railway signal and was seen one bear was appearing there from the plants and making voices and he was started towards me and I thought he will go another side, but he was coming towards me and at last he came in front of me and from the distance of four feet he was started growling and he was

started preparing to jump on me so at that time I could not understand what to do there in that situation. As I was bringing some special fine sweet for the spiritual master which I put on my chest and in that worried condition I told by tongue the worlds of Illah Ya Murshid and then my two eyes were closed there. After this I was becoming un-conscious and did not know where the bear was gone and what was happening there and there was a strange condition struck with consternation was prevailed upon me for some time and when my eyes opened then I saw that I was standing at the railway gate near the Kazipet shrine. In this way I was entered in the compound of the shrine building and visited all tombs of Sufi masters there.

In those days his son Hazrat Biabani was staying in the shed at the back side of the big shrine and along with him Ghouseuddin Anwari who was there who is working in the Land Records Department. Biabani Saheb was called and he said brother Jani I am here and so you come there. Upon hearing his voice I went to see him there. Upon seeing me he said you are brave like a tiger and courageous person so you did, you afraid in this matter so I put my head on the feet and at that time heart was beating quickly and he consoled me and asked what was happening on the way. So I told him the complete event of the night. So he asked Anwari Saheb immediately to give tea to me. Anwari Saheb brought a teacup to me and he said brother Jani before half an hour of your arrival there Biabani Saheb told me to put water on the stove for three cups there. So I told him as we are two people are there so there is no need of another cup. Then he said it is hoped that brother Jani may come there. So he told him the night is very dark and it is cloudy has been there since the daytime so how he will arrive there untimely in the bad weather condition. So he

told me no, today is the evening of Sunday and he is an employee of English company government where there is holiday on Sunday so he may come there tonight. So as per instruction of Biabani Saheb I prepared tea for you there. Upon drinking tea I was taken permission from Miya Saheb and went to the village side and at that time of 2'O clock and at that time there was nobody there so I began thinking how to inform Kazi Saheb about my arrival there. At last when I reached the door of the ladies' entrance, then he was asked from inside of his room and he said is Jani Miya there? Then I said slave is present here. So he immediately came out of his room so I put my head on his feet. He consoled me before my explaining of the details of the event and he said Khan Saheb did you afraid in this matter as you are army man and courageous and brave man so not fear in this matter. Then I told him the details of the event. So he praised for me and told me some stories of help of the pious persons and he told the event which happened with me and in which there was the help of his grandfather and asked me to go shrine compound to sleep in the room of Biabani Saheb and then he went back in his room.

I thought about the help of his grandfather who helped and taken somebody from Kaizpet in Hyderabad within some seconds and in the same way in reality he takes me from the railway signal to shrine building within seconds and saved for me from the attack of the bear.

The event which happened as per the thinking of Azim Yar Khan was added in the book '*Afzal Karamat*' in its second edition on the page number 55 in the miracle number 30 in which its the details are available that Hazrat Syed Shah Afzal Biabani who taken his disciple Mir Rahmat Ali to Alwal from

Qazipet and this miracle is available in the poetry book '*Madh Biabani*' on its page No. 101-105.

19. Mr. Abdul Ghafur said once he was receiving letters from Razaq Shah in which he wrote that now a day he is in the Puna region in the measuring the plots of the lands and working in the private company and the work here is very difficult but the salary is very little. So for this reason he is facing many difficulties and problems in this matter. So put my letter in the service of Kazi Saheb and asked him his prayers for remedy of the problems.

So I was given that letter to Kazi Saheb and he was ill at that so he asked to read the letter. When I read the letter to him then he was closing his eyes for some time and in that condition he said which is as follows.

No any evil will not fall on your liquor shop

When he opened his eyes, then I asked him what should be replied to Shah Saheb in this matter. Upon hearing this he was repeated the above half couplet. So I told him to be written the above couplet in this matter, then he said 'Yes', so as per his instruction it was sent the above couplet to him.

Upon this a detailed letter from Shah Saheb was received in which he was mentioned one event on the same date on which his first letter was presented to Kazi Saheb. On that date Shah Saheb went to measure one canal in Puna and he was staying in the tent and along with him one of his other friend was there. At that time suddenly there was came flood in the canal and the tent was broken and both of them began moving in the water. On that condition Shah Saheb said by tongue Ya Pir (oh my master)

and upon this he was seen that he and his friend are standing on the bank of the canal. Mr Abdul Ghafur said that Shah Shaeb wrote the details of the event with date and time information in the letter. When I compared the date and time of event in the letter of Shah Saheb, which were in conformity when Kazi Saheb closed his eyes and said the following couplet.

No any evil will not fall on your liquor shop

It is noted that Razq Shah belonged to special disciples of Kazi Saheb of Warangal and his faith and belief with his spiritual master was very heavy in this matter.

20. Mr. Faizuddin Saheb said once he was with Kazi Saheb in Hyderabad. It was happening that one day due to some work of Kazi Saheb he went on the inside of the city and upon the time of return from there on the bridge of Muslim Jung there was one lorry was also moving there in which some persons were sitting in it. In the middle of the bridge one car came there in which some persons were sitting in it. The car driver brought his car in very fast speed in his intention to overtake the lorry and I was moving on my bicycle on the side of the lorry. From in between of us the car driver was wanting to run away from there very fast, and both of them collide on the bridge and there was loud noise was there due to this accident. I have seen that the car was found on the other side of the road on the foot path and my bicycle was broken into pieces. Upon this accident the drivers and other persons who were passing from there were surprised for my safety and security in this accident. All said there there is help for me from some pious person in your favour in this big accident on the way. But at that time there was no

fear for me for this road accident in this matter. I have given my bicycle to one workshop there for its repairs and went into the service of Kazi Saheb and I have seen that he was waiting for me on the verandah and when he saw me inquired my well being then I explained him all details of the road accident then he was praying for me and went into the ladies section of the house.

The miraculous events after the death of Hazrat Syed Shah Ghulam Afzal Biabani

1. Mr. Mohamed Qaism Khan, who was his disciple said his elder son after attaining the age of adult he was adopted such habit that which was not under control and care. In any occupation he was not interested, so to bring him on the right track I tried my best but there was no benefit at all. So for this reason I was worried and upset with this matter. One day I left Hanamkonda in the night for Kazipet in the worried condition and at that time the winter season was there and the night was very cold and on the condition of disappointment I went to the platform which was near his mausoleum and slept on it and there was no bedding with me. At that time some months were passed away after his death and still tomb was not constructed and on that night I was seeing him in my dream and who was telling me “Munshi Saheb for the little thing you are so much worried so avoid it. And for you I am is there. Everything will be well so do not worry in the matter and remove your worries from your mind.”

So I was woken up and seen that there was time of the morning prayer and upon the prayer, I was visiting all tombs of spiritual masters and returned back to my place. Some days

after this event my son was getting a job in the Tahsil office and he was becoming so much sincere and right minded and for this reason my worry was over and if I see him there was an increase of happiness with me and which is a matter of thanks. This is a great favour and thanks of the spiritual master to his slave and which belongs to his miracle.

2. Mr. Syed Mahmud Ali, son of Syed Mohamed founder of Mathwada Islamic school Warangal went to Makkah and Madina for Hajj pilgrimage purpose there after two years after his death. Mohamud Saheb said that he was finished his Hajj and then he was arrived in Madina and he stayed there for many days. During my stay there one night before morning prayer, I have seen him in my dream, but could not able to talk with him and wake up and did ablution and went in the prophet's mosque in Madina and performed morning prayer there. Due to the dream, there was too much pleasure in my mind there. In that condition of happiness without anybody's observation by walking I was reaching the mausoleum of the prophet and made one round around it and reached in the middle of the mosque and mausoleum and found that he was standing there and busy with conversation with somebody there. On his head there was a turban of saffron colour was there and he was wearing white robes and in his hand staff was there it means he was in the same dress and condition in which he was used to live in the life period. When I saw him run so fast towards him and kissed his feet and shake the hand with him there. When he saw me then he told Mahmud Miya it is good that you came there. Due to your grand spiritual master's favour your presence was possible there. Till that time I was thinking that when did he was coming there, but there was no news to him in this matter. If he knows

this matter then he would have accompanied with him during the journey of Hajj and journeys of Madina city.

After that time immediately thought came there in the mind that already Kazi Saheb was leaving the world. When this thought was there in my mind, then I was alone there and he was vanished away from there so I could not understand this puzzle in this matter. So I stayed there for a long time thinking in this matter.

One thing is that he was seen in the dream so there was too much happiness and joy was there and then in the condition of wakefulness at that place he was seen him with his own eyes and shaking of hand and allowing kissing is feet and talking with me is a great favour and kindness due to the favour of my spiritual master for which there was a surprise for me and also I was proud of this good luck and this happiness and joy which will be continued during my whole life period.

3. It was an event of before 1954 belongs to his disciple Qamaruddin Saheb and he was a firm believer and good faith with his spiritual master. There was his textile shop in the Pather Gatti street in Hyderabad. He said one day he was leaving for Hyderabad to Kaizpet in the evening time and when I reached at the Kazipet Railway Station there was night time was there. From the railway station I was started towards Kazipet along the railway track and covered some distance and saw one Hindu person was away from there and the wooden stick was there in his hand and who was coming behind me. As I was alone so there was thought in my mind that he is chasing me, but I have removed this thought from mind and thought it due to wrong thinking. And ignore this idea for some time. But I proceed further then those thoughts came again into my mind.

For this doubt I was stopped there for some time while walking to check my thinking in this matter. But I have seen that person was also stopped there. Upon this I again started walking and thought that person was stopped there due to some reason and so he should not think about his chasing there. Again, I was stopped there, then that person was stopped there, then I was come to know that due to his two times, stopping that he is intended to attack me there and comparing to previous distance he was coming near to me and at last he was reached near to me and this event was happening in the jungle which is in between the railway station and Kazipet shrine. When that person came near to me then suddenly I told by my tongue in loud voice Ya Pir (Oh: my master). When I said these words from my tongue I was seeing that my spiritual master was there behind me and keeping his hand on my back and he said why you have afraid in this matter I am with you do not worry. I told him the event then he said see where is that man and I have seen that person was going towards the railway station.

After this my master was with me and I walked along with him and covered the distance and we have reached to a railway gate which is in opposite of Kazipet shrine. At that time I was thought that he was passed away from the world many years ago and when this thought came into my mind then he was vanished away from there. But before that during this problem I was not thinking about him that he was already passed away. In short afterwards I crossed the railway crossing gate and entered in the door of shrine building and at that time Hazrat Abdul Karim Saheb was there on the throne so I kissed his feet and at that time there were too many tears were there in my eyes. When he was asked about this than I have told him all details of the event

which was happening in the jungle near the railway station of Kazipet.

The End.

Hazrat Abdul Nabi Shah Sahib Hanmakonda



The mausoleum of Hazrat Abdul Nabi Sahib Hanmakonda

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In the praise of Hadrat Abdul Nabi Saheb Hanmakonda

You are Shah of Warangal and you are very famous in the area
 So, for this reason, Hafeez and his family are your devotees
 Oh Shah your servant Hafeez visited your tomb in the last year
 And he has presented a request so please grant his wishes soon
 Ignore the gap period to missing your shrine of the favours
 So kindly for sake of Shah of Madina favour this old servant
 I am adding your page in the book Muslim Saints of Warangal
 So the people of the world will know your great kind favours
 Oh Shah of Hanmakonda favour the visitors along with Hafeez
 So that due to your favor, your devotees can live in the peace
 In the last, oh Shah favor my grandfather who was your servant
 And now he is resting in the shrine of the Kazipet Sharif
 Also in the last Hafeez request you, my master, to favour soon
 My family as well all the visitors of your shrine of favours

By Hafeez Anwar

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The Qutub of Warangal region Hazrat Abdul Nabi Saheb

Hazrat Abdul Nabi Shah Sahib who was famous and well-known Majzub (one lost in divine meditation) and his grand tomb is situated in the Hanmakonda area. And which is visited by a large number of people daily. And who used to visit in the service of the Hadrat Syed Shah Afzal Biabani in Kazipet and who used to say that he was sitting as Qutub in Hanamakonda as per instruction of the Qazi Sahib. When Hazrat Hadrat Syed Shah Afzal Biabani used to visit Hanmakonda then at that time he will see him and then Hazrat Abdul Nabi Saheb will be used to stand and say Salam to him till his passing over from there he used to stay there. When Hazrat Abdul Nabi Saheb will visit Kazipet then

Hadrat Hadrat Syed Shah Afzal Biabani used to care very much of the hospitality of him and without giving him food he will not allow to leave from there. Hadrat Sarwar Biabani said that it was available to him the authority of Qutub of the Warangal region.

He was the younger son of Hazrat Shah Moinuddin Hasan Quaderi. He was the most pious and holy person and who belongs to piety. He was well known for his prayers and fasting habits. He was regular at the five prayers and he used to perform five congregational prayers in the mosque.

He has died on the 6th Ramazan in the year 1085 Hegira. He was buried under the tomb of the descendants and his place of burial was well known as Urs village of his descents in Warangal in the Hyderabad Deccan State and his son's name is well known as Moinuddin Thani and who was a disciple and caliph of his holy father and who has also only one son and his name was well known Syed Yadallah and who has With him an only son and his name was called Shah Abdul Nabi Quaderi and who died in the village Urs and where he buried in the village Urs .

The End.

